Bridge

THE MERITORIOVS PRICE OF Our Rdemption, Iuſtification, &c.

Cleering it from ſome common Errors;

And proving,

Part I.
1. That Chriſt did not ſuffer for us thoſe unutterable torments of Gods wrath, that commonly are called Hell-torments, to redeem our ſouls from them.
2. That Chriſt did not bear our ſins by Gods imputation, and therefore he did not bear the curſe of the Law for them.

Part II.
3. That Chriſt hath redeemed us from the curſe of the Law (not by ſuffering the ſaid curſe for us, but) by a ſatisfactory price of attonement; *viz.* by paying or performing unto his Father that invaluable precious thing of his Mediatoriall obedience, whereof his Mediatoriall ſacrifice of attonement was the maſter-piece.
4. A ſinners righteouſneſſe or juſtification is explained, and cleered from ſome common Errors.

By *William Pinchin* Gentleman, in New-England.

The Mediator ſaith thus unto his Father in *Pſal.* 40.8, 10.

I delight to do thy will, ô my God, yea thy Law is within my heart: (*viz.*) I delight to do thy Will, or Law, as a Mediator.

I have not hid thy righteouſneſſe within my heart, I have declared thy faithfulneſſe, and thy ſalvation: Namely, I have not hid thy righteouſneſſe, or thy way of making ſinners righteous, but have declared it by the performance of my Mediatoriall Sacrifice of attonement, as the procuring cauſe of thy attonement, to the great Congregation for their everlaſting righteouſneſſe.

LONDON,
Printed for *William Ley* at PAUL'S Chain neer Doctors Commons. 1653

MERITORIOUS PRICE

Part 1. { 1. [illegible]
2. Thus Christ did not bear our sins by Gods imputation, and therefore he did not bear the curse of the Law for them.

By a Fellow Pardon Gentleman in New-England.

LONDON,

Printed for William Ley at TAUL's Chain near Doctors Commons. 1654.

Grace and Peace to the wise and conscionable Reader.

Have laboured in this Dialogue to explicate the meritorious price of our Redemption, Justification and Adoption, and to clear it from some common Errors, hoping that others who are better learned, will take occasion by this Dialogue to do it more thoroughly.

I find variety of opinions touching the point of Christs satisfaction for our Redemption and Justification, namely, what it was that he did or suffered to satisfie Gods wrath for our Redemption and Justification.

1. Some hold that Christ did satisfie Gods Justice for our Redemption from the curse of the Law, by bearing the said curse for us: and they stick not to affirm it in these terms: The curse of the Law: The wrath of God: The torments of Hell: The pains of the Damned: The second Death, &c.

2. Others will not indure such harsh terms, as some of these are, and yet they affirm that Christ did suffer the wrath of God for our Redemption, namely, so much of it as was equivalent to the punishment of the sins of the Elect: See Mr. *Iacob* upon Christs sufferings, *pa.* 33.

3. Others do affirm that Christ did not suffer that kind of wrath which the damned do suffer, but that kind of wrath only which the Elect do suffer in this life; but yet in a far greater measure, and thus Mr. *Ainsworth* did at last explain his apprehensions in a letter to my self (having had two or three turns in writing, not long before his death.)

Such jarring there is among Divines about the kind of sufferings which they say Christ bare for our Redemption.

4. Others disagree about the part of Christs humane nature, that did bear the wrath of God for our Redemption: for some affirme that Christ suffered the wrath of God in his soul only, and not in his body. 2. Others affirm that he suffered the wrath of God in his

body, as well as in his soul, to redeem our bodies from Gods wrath, as well as our souls.

5. Others do not agree about the time when Christ did first begin to suffer the wrath of God, nor how long he bare it ere it ceased, neither do they agree whether it continued constant upon him without any intermission, from the first time that the wrath of God did seize upon him, untill his death, or untill his Resurrection.

These things are not cleared by those Divines that hold that Christ hath redeemed us from the curse of the Law, by suffering the said curse for us.

But I have laboured in this Treatise to prove that Christ did not suffer any degree of Gods wrath at all for us, but that all his sufferings were inflicted upon him from the rage and enmity of the old Serpent and his wicked instruments, being all comprised under this one sentence, *Thou shalt pierce him in the footsoals, Gen.* 3. 15. And yet I grant also that God had a hand in all his sufferings, because Satan and his instruments could inflict no other punishments upon Christ, but according to Gods determinate Counsell (but not from his Anger) *Act.* 2. 23. *Act.* 4. 27, 28. God gave leave to Satan that was now in the Serpent when he tempted *Eve*, to go into the Scribes and Pharisees, to accuse and condemn the seed of the woman as a wicked Malefactor: But in Gods intent, all that Satan and his instruments did, was but to try the obedience of the Mediator, *Heb.* 5. 8. or els to prove the verity of his humane nature, *Heb.* 2. 11.

These things are of high and necessary consequence to be cleared: For,

1. By this means we shall attain to the right understanding of the meritorious price of our Redemption.

2. By this means sundry Scriptures will be cleared from wrong interpretations.

3. By this means divers substantiall points of Divinity will be cleared from severall grosse mistakes.

4. By this means several stumbling blocks of offence wil be taken away, first from the Papists, and secondly from the poore Jews.

1. From the Papists, for they (especially the malicious Jesuites) do often upbraid us for ascribing unto Christ such passions and perturbations of soul from the sense of his Fathers wrath, as cannot be (say they, and that truly) without sin. *Gregor. Martin* the Je-

ſuite doth often deride us with great ſcorn and diſdain, for aſcribing unto Chriſt ſuch perturbations of ſoul as did ariſe from the ſenſe of Gods wrath: and the Rhemiſts in their Annotations upon the New Teſtament do the like in ſeverall places.

And yet they do alſo greatly miſſe of the right underſtanding of the meritorious price of our Redemption: For 1. they joyn their own merits with the merits of Chriſt, as neceſſary to the purchaſing of their Redemption.

2. They do moſt ſuperſtitiouſly look at the groſſe ſubſtance of Chriſts fleſh and blood, and at his bodily pains and ſtripes which he ſuffered from Satan and his inſtruments as a Malefactor, as the meritorious price of their Redemption.

3. They do moſt groſſely hold that the ſoul of Chriſt went down into the loweſt hell to perfect their Redemption, for they make four hells, or four ſtories in hell: In the firſt of which they place the ſouls of all the holy men that died before the coming of Chriſt: In the ſecond they place the ſouls of all thoſe children that die without Baptiſm: In the third they place the ſouls of all thoſe that ſuffer the pains of Purgatory, and in the fourth hell, which is the loweſt of all, they place the ſouls of the damned; and then they propound this queſtion, Into which of theſe places did the ſoule of Chriſt deſcend after his death? They anſwer thus, That Chriſt deſcended into all theſe parts of hell to triumph over Satan, and to deliver the ſouls of the Fathers, and to comfort others as their Advocate and Redeemer: ſee *Bellarmine* in his Chriſtian Doctrine.

But in all theſe tenents of theirs, they miſſe moſt groſſely of the true meritorious price of their Redemption; for they do never explicate wherein the efficacy of his mediatoriall ſacrifice of Attonement doth lie: they never ſhew how his death was a mediatoriall death, by the actuall and joynt concurrence of both his natures, which mediatoriall death of his muſt be conſidered as the only procuring cauſe of his Fathers Attonement, for our full Redemption, Juſtification, and Adoption.

3. There is the like need to clear the meritorious price of our Redemption, for the poor Jews ſake: For, as Mr. *Broughton* doth often affirm, they do greatly ſtumble at theſe two poſitions of ours; firſt in that we do make Chriſt to ſtand before God as a guilty ſinner, by his imputing all our ſins to him; and ſecondly they ſtumble at this, in that we do make the Meſſiah to redeem us from the

But the Ebrew Doctors do in a jesting and scoffing manner say unto us, *That every Fox shall pay his own skin to the Flayer*: See *Weems* on the Jew, *p.*318. and yet woe and alas! the poor Jews are lamentably blinded about the meritorious price of our Redemption: For,

1. Though som of the Ebrew Doctors have affirmed, that the Messiah should suffer death for their Redemption, and that his sufferings should be marvellous great, yet I cannot perceive that they do look upon the death of Christ in a right construction, because they do not look upon it as a mediatoriall death actuated by his own power, even by the joynt concurrence of both his natures.

2. The most of the Jews (except a few) do hold that the Messiah shall never suffer any kind of death at all: The Jews in generall were once perswaded for a time, that one *Rabbi Akibah* was the King Christ: yea both himself, and all the wise men of that age thought he had been Christ the King untill he was killed for his iniquities, and when he was kil'd, then they knew he was not so. See *Ainsw.* on *Deut.*8.19. By this testimony of theirs it is evident that the Jews in generall did hold that their Messiah should never die at all: and in our Saviours daies, when he told the Jews that he must be put to death, *and that the hour was come in which the Son of Man should be glorified*, John 12.23,32. then the Jews did stumble at this Doctrine, and said, *We have heard out of the Law that Christ abideth for ever, How then sayest thou that the Son of Man must be lifted up?* v.34. From hence it is evident, that the Jews in generall did hold that the Messiah should not redeem his people by suffering any kind of death at all: but their common tenent was, that the Messiah should redeem them from the Nations of the world by outward power, as a stately King and Conqueror, and in this carnall sense, they did ordinarily understand that spirituall promise made unto *David*, in 2 Sam. 7.13. *I will establish the Throne of his Kingdom for ever.* This eternall Throne the Jewes (except a few) do understand it of the outward pompous Kingdom of the Messiah; yea the very Apostles themselves for a good while together, understood not the spirituall nature of the Kingdome of the Messiah, *Mat.*9.9,10. *Luke* 24.20,21.

Therefore it follows from the premises, that the Jews as long as they are ignorant of the spirituall nature of the Kingdome of Christ, cannot understand the true meritorious price of their Re-

demption; for the Messiah must break the Devills headplot, not by his outward power as a stately King and Conqueror, but by his mediatoriall sacrifice of Attonement.

Therefore for the poor Jews sakes, we ought as much as may be to clear up the true meritorious price of our Redemption.

The Apostle *Paul* did not differ from the Scribes, but in two points mainly; the first was concerning the death of Christ; the second was concerning his Resurrection: See *Acts* 17.3. *Acts* 26.23. 1 *Cor.*15.3. and according to those tenents, *Pauls* preaching had a differing effect upon the Jews in their Synagogues: some were perswaded by *Pauls* preaching to imbrace those tenents, but others resisted and raised up persecution against him for this Doctrine: and in his Epistle to the *Ebrews* in generall, he doth labour might and main to prove that Christ was God, and that in his human nature he was to die to make his soul a sacrifice of Attonement by the power of his divine nature; that so through death, he might destroy him that had the power of death, that is the Devill, *Heb.* 2.

In like sort when *Stephen* was convented before the great Councell of Jerusalem, he affirm'd before them all that he did then see Jesus Christ whom they had crucified, now living and sitting at the right hand of God, *Acts* 7.56. But the Judges of the great Sanhedrin stopped their ears at this Doctrine of *Stephen*, and the common multitude did so detest this Doctrine of his death and Resurrection, that in a confused uproar and rage they took him from the Councell and stoned him to death.

Hence it is evident that the Jews in generall did hold, that the Messiah should neither die nor rise again by the power of his divine nature: and they do also greatly stumble at our common Doctrine of Imputation, because by it we make the Messiah more odious to God (in their apprehensions) then any leper can be to us.

But ah and alas! as the poor Jews will not acknowledge that their Messiah must die, to make his soul a mediatoriall sacrifice of Attonement for their Redemption,

So many of them are so far blinded by Satan, that they deny his divine nature, and so in effect they deny him to be a Mediator: The Lord in mercy open their eyes to see him whom they have crucified (not only as a base malefactor, but) as an obedient Mediator, with mourning and and bleeding hearts: and the Lord in mercy help us to remove all errors from our Doctrine, and to make the path of our Religion plain before them. *Amen*, even so, *Amen*.

Thine in the Lord ever. *W. P.*

This Argument was thus framed by M. *Henry Smith* a godly Preacher, neer thirty yeers since, in my presence.

That which the Scripture doth no where affirm, Christ to have suffered for our redemption, That Christ hath not suffered.

But the Scripture doth no where affirm that Christ hath suffered the infinite wrath of God for our redemption:

Therefore Christ hath not suffered the infinite wrath of God for our redemption.

The Proposition I take for granted, because every article of our faith is set down in the Scripture, and what ever is not proved by Scripture I am not bound to believe.

The Assumption is thus proved.

If the Scripture doth any where affirm that Christ hath suffered the infinite wrath of God for our redemption, then it doth affirm it in some of those places that are chiefly alledged by Divines for that purpose; as in Esa. 53.6. Gal. 3.13. 2 Cor. 5.21. Psal. 22.1. &c.

But the Scripture doth not affirm it in any of those places:

Therefore it doth no where affirm it.

Your first place is *Esa.* 53.6. whence the conclusion must be this.

He that had the iniquity of us all laid upon him, did suffer the infinite wrath of God.

But Christ had the iniquity of us all laid upon him:

Therefore Christ did suffer the infinite wrath of God.

I answer by denying your Proposition, which must be well proved before I can assent to the Conclusion.

Your second place is *Gal.* 3.13. whence the conclusion must be this.

He that was made a curse for us, suffered the infinite wrath of God.

Christ was made a curse for us:

Therefore Christ did suffer the infinite wrath of God.

I answer by denying your Proposition as aboveſaid.

Your third place is 2 *Cor.* 5.21. whence the Conclusion must be this.

He that was made sin for us did suffer the infinite wrath of God.

Christ was made sin for us:

Therefore Christ did suffer the infinite wrath of God.

I answer by denying your Proposition: And so I shall deny your Proposition of all the other places.

All these Scriptures & many more I have expounded in this ensuing Discourse.

A Table of Sundry Scriptures expounded in this Dialogue.

Gen. 2.17.	Lev. 16. 19, 21, 22.	Psal. 55.3.	Mat. 8.29.	Acts 20.28.	2 Cor. 5. 21
Gen. 3.15.		Psal. 69.5.	Mat. 22. 40.	Rom. 3. 21.	Eph. 5.2.
Gen. 12.3.	Deut. 21.22	Psal. 102.27	Mat. 26.37.	to 26.	Gal. 3.13
Gen. 15.6.	Job 7.21.	Esa. 50.5, 6.	Mar. 10.39	Rom. 4.3,	Heb. 5.7.
Exo. 20. 2.	Psal. 22.1.	Esa. 53.4,5,	Mat. 14. 33.	25.	Heb. 7.8.
3,4,7,8.	&c. to v. 22.	6,10,11,12.	Mar. 15.37.	Rom. 5.11,	Heb. 9. 26,
Exo. 28.38.	Psal. 25. 18.	Jer. 23.6.	Luk. 12. 50.	12, 16, 17, 19	28.
Lev. 1.4.	Psal. 32.1.	Dan. 9.24.	Luk. 22. 19,	Rom. 8.3, 4.	1 Pet. 2.24.
Lev. 1.5.	Psal. 40.9.	Mat. 3.14.	43,44.	1 Cor. 1.30	1 Joh. 1.7.
Lev. 10. 17.	Psal. 40. 12.	Mat. 4.11.	Joh. 6.63.	1 Cor. 15.29.	

A Table of some principal Matters handled in this Dialogue.

A

Adoption Explained. 150
Each person in Trinity is our Father in the act of our spiritual generation and Adoption. 148
The Fathers atonement described, comprehending under it Justification and Adoption. 116
Christ was the altar in his Divine nature, upon which he offered his humane nature as a mediatoriall sacrifice of Atonement. 95.102

B

Bearing of sin and sorrow by Christ, hath divers sences in scripture. 16.25
The blood of Christ was not shed for the whole world, but for the elect only. 87
One drop of the blood of Christ is not sufficient to redeem the whole world. 90
The true force of the blood of Christ lies in his actuall pouring out of his own soule by his own priestly nature, for by that means only his death became a mediatoriall sacrifice of Atonement. 92.142.

D

The cursed death that fell upon *Adam* for his disobedient Eating must be understood primarily of the spirituall death of his pure nature in corrupt and sinfull qualities. 6
The death of Christ was of a far differing nature from the death of all the fallen Sons of *Adam*. 9
The body of Christ after he was dead and laid in his grave could not see corruption, because his God head did still reside in his dead body as well as in his departed soul. 10
The holy Ghost both in Hebrew and Greek doth make the death of Christ to be both active and passive, wherein doubtless a great mistery is couched 90
The death of Christ may be called either an active or a passive death in severall respects. 99
The Iews were said to put Christ to death because they endeavoured to do it. 100
The death of the mediator was a miraculous death. 99

F

True Godly fear doth make a man exceeding carefull to do every duty that may please God, and to avoid every sin that may offend God. 53

H

Christs descending into hel expounded. 74.
A Description of the Torments of hell. 75
The divels are not in hell Torments as yet. 76
A description of the tearm second death. 76
A description of the second part of the torments of hell. 77
An Examination of Christs sufferings with the Torments of hell. 78.
Hell torments are confined to the proper place of hel, therefore none can suffer the torments of hell in this life. 80
Hell place is on high before the throne of the Lamb, therefore it cannot be in the middle or in the center of the earth. 80

I

1. God cannot in justice impute our sin to our innocent Saviour. 13
2. Christ could not have bin the immaculate Lamb of God, if he had born the guilt of our sins by Gods imputation. 14
3. God doth still impute our sins to Christ in Heaven, as much as ever he did impute them to him when he was alive here upon earth. 14.38
4. The Father doth impute our sins to himself as much as ever he did impute them

The Table.

to Christ. 14.30
5. Christ did impute our sins to himself as much as ever the Father did. 15.42
6. Gods Imputation of sin to an inocent is an unparalleld kind of imputation, therefore it may well be suspected to be but a human invention. 15
Sin is often put for false imputations of sin from wicked men. 24
The Lord laid all our sins upon Christ as upon our Priest and sacrifice. 28
To bear iniquity and to make atonement for iniquity is all one. 28
The common doctrine of imputation is built upon such literall phrases as doth beget many absurd consequences. 33.35.79
Imposition of hands with confession of sin upon the head of the sin offering, cannot be a type of Gods imputing our sins to Christ, that action doth only signifie the owners faith or dependance. 34
God made Christ to be sin for us when he ordained him to make his soul a mediatorial sacrifice for our sins. 40.
2. God cannot in justice justifie any man by imputing to him Christs active obedience to the law of works. 106
God never intended to justifie any man by the law of works, therefore not by Christs obedience imputed. 107
The imputation of our Saviours legal obedience is altogether insufficient to make a sinner righteous from his originall sin. 108
If God imputed Christs legall obedience to sinners for their justification, then Christ made his oblation in vain. 108
The common Doctrine of imputation may well be questioned, because divines cannot agree about the right stating of it. 109
Christs mediatorial obedience is often mistaken by the common Doctrine of Imputation. 116
Justification or the true nature of a sinners righteousnesse doth ly formally in the Fathers merciful atonement and forgiveneſſe. 118
Abrahams faith was imputed to him for righteousnesse, because he received the fathers atonement by it, which was his full and perfect righteousnesse 126.
Why a sinners righteousnesse is called Gods righteousnesse. 129
Faith is not a sinners justice or righteousnesse instead of the righteousnesse of the law, but as it apprehends the fathers Atonement. 103
How the law taught sinners to get justice or righteousnesse by faith 131
Why sacrifices of atonement are called sacrifices of righteousnesse. 117
3. Christs passive obedience is not a sinners righteousnesse by Gods imputation, 134
Each person in trinity is a sinners righteousnesse, because they do all concur to make a sinner just or righteous in several respects. 135

M

The tearm Moral law is ill applyed to the ten commandments as a general title, because the ten commandments do contain in them rules of faith in Christ as well as moral rules 103

O

Christs Mediatorial Obedience, is that rich thing of price which he paid and performed to his Father for our redemption 83
The merit of Christs mediatorial obedience doth more then countervaile the demerit of *Adams* disobedience. 84.
The true force & efficacy of the merit of Christs obedience, lay in his Priestly offering up his own soul in sacrifice to God. 92. 95, 96. 102. 138.
A discourse touching Christs obedience to the moral Law, whether it were done for our justification or no, by Gods imputation 103
It is necessary to make a distinction between Christs legal and mediatorial obedience 110

P

Christ is a Priest for ever according to his Divine Nature. 92. 95
The Levitical Priests were typical Mediators 139

R

Redemption is made by a thing of rich price 83
God doth not rest in sacrifices, Sabbath, and Temple,

The Table.

Temple, but as they are typical signes of his resting in the Mediator. 152

S

The sufferings of Christ controverted, stated 2

The healing virtue of Christs stripes lay not in his patient bearing them, but in his active mediatorial obedience which was tryed through stripes and sufferings. 23

Christs suffered both as a malefactor and as a medaitor at one and the same time. 24.64. 71.99

Christ suffered much pain in his mind with the thought of his death, long before the time of his death came. 44

Christ as he was true man stood in need of the ministry of Angels to comfort him against the fear of death and against other temptations also. 51

There is good reason why Christ did shew more fear of death, then many Martyrs have done. 52

Christ in the dayes of his flesh did often & earnestly pray to his Father to be delivered from his natural fear of death when he came to make his oblation, least it should spoil the efficacy of his oblation, and he was heard because of his Godly fear. 54

The Master peice of all Christs prayers was to be saved from his natural fear of death when he came to make his oblation 56

Christ was not forsaken of God in anger when he suffered death upon the crosse. 57

There is much uncertainty among Divines what to affirm, whether Christ suffered the wrath of God in his soul only, or in his body also for our redemption. 73

An examination of Christs sufferings with the torments of hell. 78

Hell torments are confined to the proper place of hell, therefore none can suffer the torments of hell in this life. 80

Christ did not suffer the torments of hell for our sins, because it is contrary to the rule of Gods justice to punish an innocent with eternal death for the sins of others. 81

T

When we come to the Lords table, we must by faith look more at his mediatorial oblation then at his passive death. 97

Christ did actually breake his own body in the ministry of Angels to comfort him against peices, when he by his own power did actually seperate his soul from his body, and also he did actually pour out his own life blood 102

V

Our natural union with *Adam* must carefully be distinguished from personal unity. 144

And our spiritual union with Christ must carefully be distinguished from personal unity with Christ. 146

2. Our spiritual union with Christ is not to be saved from his natural fear of death when he came to make his oblation, till we have faith to apprehend him and hold him. 147

3. Adoption is not communicated to any from the Father until we be spiritually united unto the mediator by faith, but as soon as we are united to the mediator by faith, we are united to his Father as to our Father. 147

ERRATA

ERRATA.

IN page 5 line 13. *but* is redundant: l. *ib.* Gen 2. r. Gen. 3. p. 8. l. 2. *that*, r. *thus*: l. 34. *corruption* r. *conception*: p. 8 l. 4 *unbelieving*, r. *believing*: p. 38. l. 15. *with*, r. *which*: p. 40. *the*, r. *this*: p. 57. l. 1 *suffer*, r. *forsake*: l. 11. *expounded*, r. *proposed*: p. 60 l. 22. *by Christ*, r. *to Christ*: p. 63. l. 24. *Ps.* 1. r. *Pl.* 7. l. 21. r. *know not*, p. 65. l. 16. after *for sin*, insert these words, *but Christ was not subject to death as it was inflicted by God upon man for sin*; p. 68. l. 19. *but*, r. *because*; p. 74. l. 15. *Eze.* 1. *Isa* p. 77. l. 19. *end*, r. judgement; p. 81. l. 3. *be*, r. *see*: p. 81. l. 18 insert, *as some blind Papists and Protestants do affirm*, l. 20. *them there*, r. *the thief*; l. 21. *reckoned*, r. *reunited*; p. 75 l. 25. *ever* r. *either*; p. 86. l. 14. *obligation*, r. *oblation*; p. 90. l. 36. after *death*, add *as a Mediator*, p. 92. quotat. ult. *Heb.* r. *H. Br. in melch.* p. 93. l. 26. *being*, r. *spirit*; l. 36 *every*, r. *any*: p. 99. l. 25. *Isa.* 12. r. *Isa.* 53 12. p. 101. l. 32. add *further* before *evident*: p. 102. l. 23. *the* r. *his*; p. 103 l. 27. *published*, r. *promised*: p. 106. l. 17. *promises*, r. *premises*: p. 113. l. 19. *one* r. *ere*: l. 30. *spiritual* r. *special*: p. 115. l. 36. *both*, r. *which*; p. 119. l. 38. after *atonement*, insert *which makes a sinner sinless or just*: p. 128. l. 7. *his* r. *this* p. 124. l. 19. after *his*, add *death*: p. 126. l. 10 after *him*. insert, *the true manner*; p. 127. l. 25. after *sense*, add *only* l. 32. after *no*, add (*saith the Apostle*) 136. l. 29. after *must be*, add, *considered*: 137. l. 32. *at* r. *in* p. 141. l. 21. *present*, r. *prosecute*; p. 142. l. 29. *or*, r. *for*; l. 38 *Mediatorial*, r. *Mediatorially*: p. 144. in the margent r. *unity* for *union*: p. 151. l. 18. r. thus: *And therefore the Father doth send the comforter in Christs name: John 14. 26. The Son doth send the comforter from the Father as the procuring cause of it; John 15 26. And thus all the works both of the Son for us, and the holy Ghost in us, do proceed efficiently from the free-grace of God the Father, Eph. 1. 5. p. 151. l. 24. comprehended*, r. *comprehending*.

In p. 102. this maginal note is omitted: *The cross on which Christ was crucified was not the Altar, no more then the Roman Souldiers were the Priests to make his soul a Sacrifice.*

The Meritorious Price of Mans *Redemption, Reconciliation, Justification*, &c. Cleering it from some common Errors.

And Proving

1. *That Christ did not suffer for us those un-utterable Torments of Gods Wrath, which commonly are called Hell-Torments, to redeem our Souls from them.*

2. *That Christ did not bear our Sins by Gods Imputation, and therefore he did not bear the Curse of the Law for them.*

PART I.

The Discourse is acted between a *Trades-man*, and A *Divine*.

TRADESMAN.

Well met Reverend Sir; I have long desired to see you, that I might confer with you about the Meritorious Price of Mans Redemption, namely, What it was that either Christ did or suffered to satisfie Gods Wrath for Mans Redemption, Reconciliation, &c. *for I perceive there is a great difference among Divines about the kind of satisfaction that Christ made to his Father for Mans Redemption; and it doth not a little trouble me that you should differ in so weighty a point from the most Divines.*

Divine, If my difference from the most Divines be agreeable to the Scriptures rightly expounded, then I hope there is no just offence given on my part; neither do I desire any man to believe me further then I bring the Word of God rightly expounded for

my Warrant: Therefore I pray you (with religious Fear and Reverence) put me to the Tryal, and propound your Objections against me.

Tradef. *If I be not mistaken, you hold that Christ did not Redeem us by his sufferings.*

Divine, This word Suffering is a doubtful term, because you do not explain your meaning; and therefore before that you and I do proceed any further, we must explain one anothers meaning, for it is needful in all Controversies, that each side should know what each other do grant, and what they hold differing: Therefore in the first place before we proceed any further, I will tell you what I hold touching the meritorious price of our Redemption.

The point in Controversie about Christs Sufferings stated.

First, I hold that Jesus Christ our Mediator did pay the full price of our Redemption to his Father by the merit of his Mediatorial Obedience, which (according to Gods determinate Counsel) was tryed through sufferings, inflicted upon his body as upon a Malefactor, by Sathan and his Instruments.

I put as much weight, virtue, and efficacy in Christs Mediatorial Obedience so tryed, as they do that plead most for our Redemption by his suffering of Gods wrath for us.

They place the price of our Redemption in his suffering of Gods wrath for us in full weight and measure, as it is due to our sins by the curse of the Law.

I place the price of our Redemption in the merit of his Mediatorial Obedience, whereof his Mediatorial Sacrifice of Atonement was the Master-piece.

I agree with others in this, that Divine wrath is fully satisfied for the sins of all the Elect by the merit of Christs Mediatorial Obedience: I differ from others in this, namely, in the manner of his satisfaction.

I say, That Christ did not satisfie Gods wrath for our sins by suffering the extremity of his Wrath, neither did he suffer the torments of hell neither in his body, nor in his soul, nor any degree of Gods wrath at all.

Secondly, Though I say that Christ did not suffer his Fathers Wrath, neither in whole, nor in part, yet I affirm that he suffered all things that his Father did appoint him to suffer, in all circumstances, just according to the predictions of all the Prophets, even to the nodding

nodding of the head, and the spitting in the face, as these Scriptures do testifie.

1. *Peter* told the Jews, *That they had killed the Prince of Life, as God before had shewed by the mouth of all his Prophets; That Christ should suffer, and he fulfilled it:* So *Acts* 3. 17, 18.

2. Christ did expresly tell his Disciples, That *he must go to Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed, and raised again the third day*, Mat. 16. 21.

3. After his Resurrection, he said to the two Disciples, *O Fools, and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered these things, and to enter in his Glory? Luke* 24. 25, 26. and in *verse* 44, and 46, he said thus to all his Disciples; *These are the words which I spake unto you, That all things must be fulfilled which are written in the Law of* Moses, *in the Prophets, and in the Psalms concerning me: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead on the third day.*

4. *Paul* told the men of *Antioch, That the Rulers of the Jews condemned him, because they knew not the voices of the Prophets concerning him*; and therefore, *though they found no cause of death in him, they desired* Pilate *that he should be slain: and when they had fulfilled all things that were written of him, they took him down from the Tree, and laid him in a Sepulcher:* Acts 13. 27, 28, 29. Mark the phrase, *They fulfilled All things that were written of him:* If they fulfilled all his sufferings, then it was not Gods wrath, but mans wrath that he suffered.

5. The Lord told *Adam*, not only that the Promised Seed should break the Divels Head-plot, but also that the Divel should crucifie him, and pierce him in the Foot-soals; *Gen.* 3. 15. The Divel did it by his Instruments, the Scribes and Pharises, by *Pilate*, and the Roman Souldiers.

From all these Scriptures, I hold it necessary that Christ should suffer all things that were written of him, for the Tryal of his Mediatorial Obedience; but yet I say also, that no Prophet did ever speak any thing that Christ should suffer the Wrath of God; that is an addition from Mans Brain.

Therefore those Divines must needs speak erroneously, that affirm that Christ did suffer the Wrath of God, as it is due to our sins,

the Curſe of the Law, the Torments of Hell, the pains of the Damned, the ſecond Death, and many ſuch like, to redeem us from them.

Theſe terms I reject, as not agreeable to the Divine Melody of the holy Scriptures.

Thus I have briefly told you what I affirm, and what I deny; now therefore I pray you to produce your Arguments and Objections againſt me: I deſire to ſee how you can prove that Chriſt did ſuffer the Wrath of God for our Redemption.

Tradeſ. *I will fetch my firſt Proof from the immutability of the firſt Curſe annexed to the breach of the firſt Law of Prohibition: The Law of Prohibition runs thus,* Of the Tree of Knowledge of good and evil, thou ſhalt not eat. *The Curſe annexed follows,*

Gen. 2. 17. *In* Gen. 2. 17. In the day thou eateſt thereof, thou ſhalt dy the death. *This is a Definitive ſentence, and it is doubled in the Hebrew for certainty ſake;* In dying, thou ſhalt dy: *That is to ſay, Thou ſhalt certainly dy the death, even death Eternal in hell, unleſs thy Redeemer do ſuffer the ſaid Curſe for thee, to redeem thee from it.*

Divine, I pray you ſhew me how you do gather from this Text that our Redeemer was neceſſitated to ſuffer this Curſe to Redeem fallen man from it: Let me ſee how you can infer your Argument to prove it.

Tradeſ. *My Argument lies thus;* In the day thou eateſt thereof, in dying, thou ſhalt dy; *that is to ſay, Thou* Adam, *in thine own Perſon, and Thou in thy Poſterity, or elſe Thou in thy Redeemer, there is no eſcaping from this definitive curſed Death;* *If* Adam *did but once eat of the Forbidden Fruit, either he muſt dy eternally, or elſe his Redeemer muſt ſuffer the ſaid curſed death in his ſteed.*

Divine, Your Expoſition of this Text is true in part, but in part I diſlike it; You ſay well that the term *Thou*, is *thou* in thine own Perſon, and *thou* in thy Poſterity; thus far I approve of your expoſition: But whereas you extend the term *Thou* unto the Redeemer, this laſt clauſe I diſlike, for the Death and Curſe here threatned, cannot extend it ſelf unto the Redeemer in the manner of his working out our Redemption.

This Text doth not comprehend *Jeſus Chriſt* within the compaſs of it: for 1. This Text is a part of that Covenant only that God made with *Adam* and his Poſterity; reſpecting the keeping

or losing of that happiness which they had by Creation. This Text doth not comprehend within the compasse of it any part of that Covevant which God made with the Mediator, respecting mans Redemption: they are two differing Covenants, and both of them cannot be contained within the compasse of this Text. Any man may say from this Text, That God doth herein declare unto *Adam* the rule of his justice upon him and his posterity, in case he disobeyed, by eating the forbidden fruit, they must certainly dy the death. But none can truly gather from this Text, what was the rule of his justice and mercy in mans Redemption by Christ: this must be fetched from some other Scriptures: but either from *Gen.* 2. 15. or from the like Scriptures: this Text in *Gen.* 2.17. doth not tell us that Christ should redeem us, in the day that *Adam* should dy: the Redeemer, and the way of Redemption, was wholy hid from *Adam* for that present.

Secondly, If the death here threatned do concern *Adam* only and his posterity, (with whom the Covenant for life or death was made, in case he did eat of the forbidden fruit) then it cannot respect Christ, because he is not to be held as one of the fallen sons of *Adams* posteritie; for he was conceived by the Holy Ghost, and not by natural generation, as all the fallen sons and daughters of *Adam* are: therefore the Mediator cannot be included within this death here threatned to fallen *Adam*.

Thirdly, God laid down this rule of his justice to *Adam*, in the time of his innocency, before he had any need of the knowledge of the Mediator: therefore why should the Mediator be comprehended within this term *Thou*, or any thing of mans Redemption by Christ.

Fourthly, The nature of the cursed death here threatned, is such, that it is altogether unpossible that the Mediator could suffer it for our Redemption, and therefore the Mediator cannot possibly be included within this word [*Thou*] in this Text?

Tradesc. *If you can make it appear by good consequence, that the Mediator could not suffer that kind of cursed death that is here threatned in this Text, then I shall easily acknowledge that my interpretation is not sound: therefore I pray you let me hear your Reason why it was not possible for the Mediator to suffer the said cursed death for our Redemption.*

Divine. For your better understanding of the true nature of that

death that is here threatned, I will obſerve two things,

Firſt, I will explain unto you what kind of curſed death it is, that of neceſſity muſt primarily be meant in this Text.

Secondly, I will branch out this curſed death in all the conſequences of it; and then I will apply all to Chriſt: by which application you may the better be able to diſcern whether Chriſt could ſuffer the curſed death that is meant in *Gen.* 2. 17. or No.

Firſt, I will explain unto you the particular kind of curſed death that God threatned to fall upon *Adam*, as ſoon as he had eaten the forbidden fruit; and that muſt be underſtood of a Spiritual death principally; for the curſe runs thus, *In the day thou eateſt thereof, thou ſhalt dy the death.* That is to ſay in the very ſelf ſame natural day, in which thou doſt eat of the forbidden fruit, in dying thou ſhalt dy: and what death elſe can it be that fell upon *Adam* in the very ſame natural day in which he eat the forbidden fruit, but a Spiritual death? it cannot be underſtood of the death of *Adams* body, for his body lived nine hundred and thirty years after this day, *Gen.* 5.5. beſides, the death of *Adams* body was threatned to fall upon him after this day, (in *Gen.* 3.19.) either as another diſtinct curſe, or elſe as a branch of the former death which might be repented after his fall.

Secondly, Neither can the death here threatned be underſtood primarily of eternal death in Hell, as you would have it; for that death cannot fal upon any man til after this life is ended: that death doth not agree to the circumſtance of time expreſſed in the Text.

The curſed death that fell upon *Adam* for his diſobedient eating, muſt be underſtood primarily of the ſpiritual death of his pure nature, in corrupt and ſinful qualities.

Thirdly, Therefore it follows, that the kind of death that was threatned to fall upon *Adam* in the very ſelf ſame natural day in which he did eat the forbidden fruit, muſt be underſtood primarily of a Spiritual death, or of the death of his pure nature in corruption and ſin.

At the firſt, *Adam* was created after Gods image, *Gen.* 1. 27. full of natural puritie and uprightneſs, *Epheſ.* 4. 24. which would have kept his body alive and in Gods favour for ever, if he had not eaten of the forbidden fruit; but as ſoon as ever he had but eaten of the forbidden fruit, he became dead in corruption and ſin, *Epheſ.* 2. 2. and then it might be ſaid of *Adam* in the day of his eating, as it was ſaid of the Church of *Sardis*, *Thou haſt a Name that thou liveſt, but thou art dead, Rev.* 3. 1. *Adam was ſtill alive corporally, but he was dead ſpiritually.*

Mr

Mr *Calvine* in *Gen.* 2. 17. demandeth what kind of death it was that God threatned to fall upon *Adam* in this Text: he answereth to this purpose: *It seemeth to me* (saith he) *that we must fetch the definition thereof from the contrary: Consider* (saith he) *from what life* Adam *fell; At the first* (saith he) *he was created in every part of his body and soul with pure qualities, after the image of God: therefore on the contrary* (saith he) *by dying the death, is meant, that he should be emptied of all the image of God, and possessed with corrupt qualities, as soon as ever he did but eat of the forbidden fruit.*

So then, by the judgement of Mr *Calvin*, the death that fell upon *Adam*, in the day of his disobedient eating, must be understood of the spiritual death of *Adams* pure nature in corrupt and sinful qualities: and none of *Adams* posteritie that are begotten by natural generation can be exempted from this spiritual death, no not the very Elect, they are dead in corruption and sin, as well the Reprobates, as soon as ever they have life in the Womb.

And it is further evident by certain other circumstances that did befall *Adam* in the day of his transgression, that the kind of death which was threatned to fall upon *Adam* in the very day of his disobedient eating must needs be understood of a spiritual death primarily.

1. He was ashamed. 2. He was afraid. And 3. He did hide himself from Gods presence, *Gen.* 3. 7, 8, 9, 10.

First, He was ashamed. Because he was now stripped naked of Gods image, for he was now deprived of his pure qualities which he had by Creation, and instead thereof he was now possessed with other shameful and corrupt qualities, both in his body and in his soul.

Secondly, He was afraid of Gods wrath, for now the terrors of a guilty conscience fell upon him, for his sinful eating.

Thirdly, He did now hide himself from God, because he did now find himself to be out of Gods favour, until it pleased God of his free grace to renew his favour towards him, by the free promise of a mediator, to break the Devils head-plot by his mediatorial Sacrifice of Atonement, thereby procuring Gods Atonement.

For as by one man sin entered into the world, (namely the mother-sin, by *Adams* sinful eating) *and death by sin,* So (a spiritual) death

death passed over all men, in whom (that is to say, in whose loyns all men have sinned, *Rom.* 5. 12. and that *Adam* by his one sin in eating the forbidden fruit, procured not only his own spiritual death; but also he did thereby procure an Hereditary sinful nature to all his posterity, aud that corruption of our nature is now called The Law of death, and the body of death, *Rom.* 7. 23, 24. because it fell upon *Adam* and his posteritie for his transgressing of the first law of prohibition, by his bodily eating of the forbidden fruit: and in this respect also the Apostles are said to preach to the dead in sin, 1 *Pet.* 4. 6. *Col.* 2. 13.

So then, from all the premises I may well conclude, that the kind of death which God threatned to execute upon *Adam* in the very day of his sinful eating, was a spiritual death, or it may be called the death of his pure nature in corruption and sin; and this Spiritual death may well be called *The first death*, or the original death, because it was the original cause of all other deaths and curses whatsoever; and truly unlesse we can get into the Mediator by Faith, before our souls be separated from our bodies, this first death will bring us unto the second death at last.

This exposition of *Gen.* 2. 17. I conceive to be full, fair and clear: Secondly, I come now in the next place (according to my promise) to apply this cursed Spiritual death together, with all other cursed deaths unto Christ, that so you may thereby the better see whether it be not altogether unpossible for our Mediator to suffer the said Curses of the Law in our stead for our Redemption there-from or no.

First, Did Christ suffer the curse of the first spiritual death that was threatned to *Adam*, for his sinful eating of the forbidden fruit; then truly he was dead in corruption and sin, as *Adam* and all his posterity were? This is a blasphemous inference, (and yet you cannot avoid it by the common doctrine of imputation) but the Holy Scriptures do often testifie that Christ was pure in nature, and without the least tincture of sin, either in his corruption or life. He was conceived by the Holy Ghost, without sin, *Luk.* 1. 35. and all his life long, there was no sin found in him, 1 *Pet.* 2. 22, 23. *Heb.* 4. 15. Ioh. 8. 46. therefore seeing he was altogether sinlesse, both in nature and life, it was altogether unpossible for him to suffer that kind of cursed death that was threatned to fall upon *Adam* in the

day

day of his sinful eating; and therefore it follows by necessary consequence, that he not did redeem us from that cursed death, by suffering that cursed death in our stead. 2. Hence it follows also by necessary consequence, that God the Father hath found out some other way where by he takes satisfaction for the sins of all the Elect, and not by inflicting this cursed spiritual death upon our Mediator for our Redemption.

Secondly, If there be good and necessary Reason (as there is) to exempt our Mediator from suffering the first cursed Spiritual death: Then there is as good reason to exempt him also from suffering any other curse of the Law whatsoever.

Examine the Particulars.

First, Consider the first degree of our bodily death, and that is Diseases, and deadly dangers, which God doth usually inflict upon the fallen sons of *Adam*, for sin: Did Christ bear these diseases and bodily infirmities, upon his own body, to redeem us from them? By the common Doctrine of Imputation you must affirm it; and yet many absurd consequences will follow, if it be affirmed, as plain experience doth shew us: for when Christ healed all that were sick of sundry kinds of infirmities, he did not take their diseases, and lay them upon his own body; he did not take the leprosie from the Lepers, and lay it upon his own Body: he did not take the unclean spirits from them that were possessed, and put them into his own Body; but he bare them; that is to say, he bare them away from the sick, by the power of his Godhead, as I have expounded, *Esai* 53. 4. and *Mat.* 8. 17.

Secondly, Another curse of the Law which all the fallen sons of *Adam* do ly under, is Death natural. Now consider, Whether did Christ suffer this bodily death in our stead, to redeem our bodies or No? I say No, it is a grosse conceit to think so: and though the Apostle doth say, that God appointed Christ to dy once, as he *appointed all men once to dy*, *Heb.* 9. 27, 28. yet the Apostle doth not mean that God appointed Christ to dy such a kind of natural death as he hath appointed to all the fallen sons of *Adam*: there is a wide difference: for God hath appointed all the fallen sons of *Adam*, to dy once, by the justice of that curse that was laid upon *Adam* for sin; so that they cannot by their natural power withstand it: But the death of Christ was not inflicted upon him

The death of Christ was of a far differing nature from the death of all the fallen Sons of *Adam*.

by the juſtice of that curſe, as I have opened the matter in *Pſal.* 22. 15. becauſe he dyed not as a fallen ſon of *Adam*, but voluntarily as a Mediator, for he had a power in nature to withſtand it, and therefore his death was not a forced paſſive death, but a voluntary Mediatorial death, according to his own voluntary Covenant with his Father, for Mans Redemption. I grant notwithſtanding, that Chriſt was a Patient aſwell as an Agent, in his death; becauſe he ſuffered many wounds in his Body, from the violence of Tyrants, by means whereof he ſhed much blood; but yet for all that he dyed not of thoſe wounds, I mean his Soul was not ſeparated from his Body by the violence of thoſe wounds, as the Souls of the two Theeves were that were crucified with him: for our Saviour before his ſufferings told his Diſciples That no man could take away his life from him, till himſelf pleaſed to lay it down, by his own will, deſire and power, according as he had covenanted with his Father. *Joh.* 10. 17, 18.

And it is farther evident, that the manner of Chriſts death was far differing from that kind of natural death that God hath inflicted as a curſe upon all the fallen ſons of *Adam*, becauſe none of the fallen Sons of *Adam* have any power in nature to withſtand the power of death; much leſſe have they any power in nature to raiſe up their dead bodies again after death: But our bleſſed Mediator had a power in himſelf, not only to lay down his life when he pleaſed; but he had a power alſo in himſelf to take it up again, when he pleaſed, *Joh.* 10.18. Therefore I may well conclude, that the death of Chriſt was far different from the death of all the fallen ſons of *Adam*; and therefore he did not redeem us from the curſe of our bodily death, by bearing it in our ſtead.

Thirdly, There is another curſe annexed to the death of our bodies, and that is the putrifaction of our bodies after death, *Gen.* 3. 19. *Duſt thou art, and to duſt thou ſhalt return*: this Text implies both the death of the body by ſickneſſe, and the putrifaction of the body alſo after death. Now examine whether Chriſt did redeem us from this particular curſe by bearing it in our ſtead? The Apoſtle denies it in plain words, ſaying, *Thou wilt not ſuffer thy Holy one to ſee corruption. Act.* 2. 27. in this Text there is a reaſon given, why the body of Chriſt could not ſee corruption, after his Soul was ſeparated from it; namely, becauſe it was the Holy

The body of Chriſt after death could not ſee corruption in his grave, becauſe his Godhead did ſtill reſide both in his dead body, and in his departed Soul.

ly Habitation of his Godhead; but our ſinful bodies after the Soul is departed, are but a corrupt maſſe of putrified earth; and therefore immediately after our Souls are departed, our bodies begin to purge and putrifie; but the body of Chriſt had his Divine nature in it, when his Soul was ſeparated from it: for his body had its ſubſiſtance, not only from his Soul (as our ſinful bodies have from our Souls) but from his Godhead alſo: yea not only his dead body, but his Soul alſo, after it was ſeparated from his body, had their ſubſiſtance and dependance on his *Godhead*, by vertue of perſonal union. *Col.* 2. 9. Yea his *Godhead* did ſtill reſide ſubſtantially or eſſentially in his dead body, when it was in his grave, as well as in his Soul, when it was in Paradiſe.

Therefore I may well conclude, that it was not poſſible for the Mediator to ſuffer this curſed peece of death for us, without deſtroying his perſonal union: for if his body had ſeen corruption, it could not have been called the Holy one of *God*, that could ſee no corruption.

Fourthly, There is yet another curſed death, which all the fallen ſons of *Adam* are ſubject to by nature, and that is death eternal; this *Death is the wages of Sin*, as well as the reſt, *Rom.* 6. 26. and this death is called *the ſecond death*, becauſe it is never executed upon any, till after this life is ended, *Rev.* 2. 11. *Rev.* 20. 6. Now examine, whether did Chriſt redeem us from this curſed death, by ſuffering the ſame for us, or No? I ſay No: and my Reaſons are theſe,

Firſt, If he had redeemed us from this curſed death, by ſuffering the ſame for us; then by the ſame reaſon he muſt have ſuffered all the other curſes of the Law, to redeem us from them, as well as from this curſed death: but I have ſhewed an utter impoſſibility for that, immediately before.

Secondly, If Chriſt hath redeemed us from death eternal, by ſuffering the ſaid death for us, then he did deſcend locally into the very place of Hell it ſelf, to ſuffer it there; for no man can ſuffer death eternal in this life: no man can ſuffer the ſecond death till after this life is ended. All the deaths that the fallen ſons of *Adam* do ſuffer in this life, being put together, may be called the firſt death, becauſe they are inflicted upon mens ſouls and bodies in this life; but death eternal is not inflicted upon mens ſouls and bodies

till after this life is ended; and therefore it is fitly called the second death: and therefore our Saviour could not suffer it while he was alive, neither in the Garden, nor upon the Crosse.

Tradef. *I confesse, as you have opened the first cursed death, in* Gen. 2.17. *both in the root and in the branches thereof, I dare not maintain what I have formerly affirmed: and yet I am not satisfied in the point in question: Therefore I pray give me leave to alledge the Reasons and Arguments which I find cited by sundry learned men, to prove that Christ did redeem us by suffering the curse of the Law for us.*

Learned Divines affirm that Christ hath born the curse of the Law two manner of ways, for our Redemption.

First, (*say they*) *He bare the guilt of our sins, both original and actual, by Gods imputation.*

Secondly, They say also, that he bare the wrath of God in due proportion to the curse of the Law, not by imputation only, but really in our stead, for our freedom and redemption therefrom. And these assertions they prove from several Scriptures, and especially from Gods definitive sentence, in Gen. 2. 17.

Divine. I pray let me see how you can infer from *Gen.* 2. 17. that Christ did bear *Adams* sin by imputation; and his cursed death really: and before you go about to make your inference, consider advisedly, 1. What *Adams* sin was. And 2. What was the true nature of that cursed death that was inflicted upon him for his sin, and then I beleeve you will soon see into what grosse absurdities the common doctrine of Imputation will lead you.

First, I say, Consider *Adams* sin, what it was, and you will find it to be his disobedient eating of the forbidden fruit, contrary to Gods expresse prohibition, in *Gen.* 2.17.

Secondly, Consider also what was the true nature of that cursed death that was inflicted upon *Adam* for his sinfull eating, and that was the present Spiritual death of his pure nature, in corruption and sin; if so, then you may well tremble at the inference: for if Christ bare *Adams* sin, by Gods imputation and his curse really, then you make Christ to bear his Spiritual curse, and then you make him to be dead in corruption and sin, and then he had more need to get a Mediator to save him, then to be a Mediator to save others. Such wofull inferences as this will often follow upon the common Doctrine of Imputation.

Tradef.

Tradef. *It is strange to me that you should deny the common received Doctrine of Imputation: I pray let me see what other grounds you have against it, besides the former inference.*

Divine. I have divers other Reasons against it, and I suppose more then I can think on at this time. First, Consider the true force of the word impute, in the natural signification thereof, and then I beleeve you will acknowledge that it cannot stand with the justice of God to impute our sins to our innocent Saviour. For,

1. God cannot in Iustice impute our sins to our innocent Saviour

To impute sin to any, is to account them for guilty sinners: and to impute the guilt of other mens sins to any, is to account them guilty of other mens sins by participation: but in case there be no participation with other men in their sins, then it cannot stand with justice to impute other mens sins to them. *Shimei* said thus unto *David*, *Let not my Lord impute iniquitie unto me, neither remember that I did perversly.* 2 *Sam.* 19.19. By this speech of *Shimei* it is evident, that to impute sin to any, is to charge them with sin, and to remember it, and to reckon it up against them: but many times men do unjustly impute sin to others, either upon bare surmises, or out of a malicious intent against them: but God is the righteous Judge of all the world, therefore he cannot chuse but do right, when he doth impute sin to any, *Gen.* 18. *Rom.* 3.4. *We are sure* (saith the Apostle) *that the judgement of God is according to Truth. Rom.* 2.2. He doth never impute sin to any, but according to the exact rule of Justice, reckoning up and remembring both the number and the nature of every sin: if he impute blood to any, he doth it upon certain grounds of knowledge and truth; therefore that man shall certainly be cut off, *Lev.* 17.4.

Secondly, Not to impute sin to any, is to acquit them from the guilt of Sin, as *Shimeis* speech to *David* doth declare, *Let not my Lord* (saith he) *impute iniquitie to me, neither remember that I did perversly.* By this speech he intreated *David* to forgive his sin, and to blot it out of his remembrance, and so consequently to make him sinlesse, by his Atonement and forgivenesse: and so *David* doth also explain the matter, saying, *Blessed is the man to whom the Lord doth not impute sin. Rom.* 4.8. His meaning in the affirmative must needs ly thus, Blessed is the man with whom God the Father is reconciled by his merciful pardon and forgivenesse. And thus the Apostle doth also explain the matter, saying, *God was in Christ,*

Christ, reconciling the World to himself (or making Atonement between the World and himself) *not imputing their sins to them.* 2 *Cor.* 5. 19.

Therefore it follows by necessary consequence, that seeing to impute sin to any, is to make them guilty of sin, God cannot in justice impute our sins to our innocent Saviour, and if he should so do he should be as unjust as the Jews were.

2. Christ could not have bin the immaculate Lamb of God, if he had born the guilt of our sins by Gods imputation.

Secondly, If our Mediator had stood as a guilty sinner before God, by his imputing of our sins to him, then he could not have been a fit person in Gods esteem to do the office of a Mediator for our Redemption: who will accept of such a Mediator as he doth account to be vild, by the imputation of sin? Ddoubtlesse if God had but once imputed our sins to Christ, he could not have accepted him as the immaculate Lamb of God, but he would have esteemed him as a Lamb full of blemishes, and then Satan would have found somewhat against him, and have accused him to God, as an unfit person to do the office of a Mediator: but our Saviour doth testifie that Satan could not find any thing against him: and his Father did testifie that he was his welbeloved Son, in whom he was well pleased. Therefore it follows by good consequence, that Christ did not stand as a guilty sinner before God, by his imputing of our sins to him: and therefore it doth also follow by as good consequence, that God could not in justice inflict the curse of the Law upon him for our Redemption.

3. God doth still impute our sins to Christ in Heaven, as much as ever he did when he was alive upon the Earth.

Thirdly, I will hereafter shew you when I come to open the Type of the two goats, in *Lev.* 16. that you may with as good reason affirm that God the Father doth still impute our sins to Christ now he sits at the right hand of God in glory, as affirm that he did impute our sins to him, when he was alive here upon the earth: the one follows from as good consequence from the common Doctrine of Imputation, as the other.

4. The Father doth impute our sins to himself, as much as ever he did impute them to Christ.

Fourthly, I will also hereafter shew you in opening the Hebrew phrase, in *Psal.* 25. 18. and in *Psal.* 32. 1. that the Father doth lay all our sins upon himself, by imputation, as much as ever he did lay them upon Christ by imputation: but he doth not lay our sins upon himself by imputation, therefore not upon Christ by imputation.

Fifthly, I will also hereafter shew you in opening the Hebrew

brew phrase in *Esai.* 53. 10. that Christ did make his own Soul a trespasse or a guilt, by imputing all our Trespasses to himself, as much as ever the Father made him a Trespasse, by imputing all our trespasses to him: and that Christ made himself sin, as much as ever the Father made him sin: for he finished trespasse, and ended sin, *Dan.* 9.24.

1. Christ did impute all our sins to himself, as much as ever the Father did.

Sixthly, The common Doctrine of imputation, is I know not what kind of imputation; it is such a strange kind of imputation that it differs from all the several sorts of imputing sin to any that ever I can meet with all in all the Scripture, and therefore it may well be suspected to be but a device of Satan, to darken the truth of the most needful doctrine of a Sinners justification.

First, I find that man doth impute sin to man, sometimes justly, and sometimes unjustly; but alwaies with an intent to make such persons to be guilty of sin. See 1 *Sam.* 22. 15.

2. Gods imputing of sin to an innocent is an unparalleld kind of imputation, and therefore it may well be suspected to be but a humain invention.

Secondly, The Jews and Romans did impute sin to Christ, upon pretended grounds of guiltinesse, and thereupon they did punish him really, as a guilty malefactor.

Thirdly, God doth impute sin to man, but he doth ever do it upon certain grounds of guiltinesse: I cannot find that ever God did impute sin to an innocent; such a Tenent hath been gathered from certain figurative expressions of Scripture, by some Godly learned, but upon due search, I find they are deceaved, and many other Godly persons have been deceaved by them, because they have taken such expositions upon trust from them: But it is more agreeable to the mind of God that every Godly Christian should with their own eys search into the true scope of those figurative expressions: It is the duty of every wise Christian to search out the mistical sense of such like phrases, as well as the literal; then they might soon have seen how such phrases have been wrested, to maintain an old received Error, which God never intended, by such figurative expressions. If those figurative phrases had been well understood at the first, doubtlesse the doctrine of Gods imputing our sins to Christ had never been broached. Take heed therefore how you do father such a kind of imputation upon God the Father, towards the Mediator, as he never exercised towards any other man, lest he impute sin to you for it.

Tradef. *I confesse, I cannot for the present object any further a-*

gainst

gainſt your interpretation of the Original Curſe, in Gen.2.17. and yet I am not ſatisfied in the point in queſtion: Therefore I will propound another Scripture to your conſideration, to prove that Chriſt bare our ſins by imputation, and our puniſhments really; as it is received and interpreted by a learned Divine.

See M. *Iacob*, in his Treatiſe of chriſts ſufferings.

In Eſai 53. 4. *He bare our iniquities, and ſuſtained our ſorrows. He ſaith not only, that he ſuſtained Sorrows, but* [*our*] *Sorrows: yea the Text hath it more ſignificantly* [*our very*] *Sorrows; or our Sorrows themſelves; that is to ſay, thoſe very Sorrows that elſe we ſhould have born.*

Divine, I do much wonder at the learned Author, that he ſhould ſo groſly miſtake the true ſcope of this Text, ſeeing the Evangeliſt *Matthew* hath ſo fully expounded it to his hand, in a quite contrary ſenſe; and his expoſition is beyond all exception.

The term of Bearing ſin and ſorrows, hath divers ſenſes in Scripture.

The coherence of *Matthew* in opening this place of *Eſai*, lies thus: After that Ieſus had cured *Peters* wives mother of her Fever, *Mat.* 8.14. then in *verſ.* 17. *they brought unto him many that were poſſeſſed with Devils; and he caſt out the ſpirits with his Word; and healed all that were ſick: that it might be fulfilled which was ſpoken by Eſaias the Prophet: He took our infirmities, and bare our ſickneſſes.* But here it may be conſidered how Chriſt did bear our infirmities and ſickneſſes; whether did he take them from the ſick, and lay them upon his own body, or how did he bear them? The anſwer is, that he did not bear them from the ſick, as a Porter bears a burden, by laying them upon his own body, but he bare them away from the ſick, by his divine Power, in curing their infirmities. And this action of Chriſt is alledged by *Matthew*, as a proof of the Divine nature, dwelling in the humain nature of Chriſt: for in aſmuch as he was able to bear away their ſorrows and diſeaſes by a word ſpeaking, which no other man was able to do, it did evidently prove that he had a Divine nature dwelling in his humain nature.

Chriſt bare our iniquities when he bare away our diſeaſes by his divine Power.

M. Iacob was much to be blamed, that tranſlated עון iniquities, which ſignifies no more than *morbus infirmitas*, to maintain a groundleſs fancy of his own head, that Chriſt bare our iniquities by imputation.

Therefore though your Author make ſuch a great floriſh about the ſignification of the Hebrew word, as if he ſaw further into the meaning of it than the Evangeliſt *Matthew* did, affirming that Chriſt bare our iniquities by imputation, and our ſorrows (namely Hell ſorrows) * really, yet it is evident that he doth groſly miſtake the meaning of the Holy Ghoſt, if *Matthews* expoſition be of any credit;

credit; yea he doth grosly mistake the meaning of the word Iniquities, and of the word Sorrows, and of the word Bearing.

Tradef. *Sir, in my apprehensions* Matthew *doth not undertake to expound the full meaning of* Esay, *for* Esay *makes mention of iniquities, as well as of sorrows; but* Matthew *makes no mention that Christ bare our iniquities; therefore it may still be concluded from* Esay, *that Christ bare our iniquities by Gods imputation: if so, then he must of necessity bear our sorrows, namely the wrath of God, as it is due to our iniquities, for our redemption there-from.*

Divine. Although your Author doth translate the Hebrew word in *Esay*, by the word Iniquities, yet the Holy Ghost by the Evangelist *Matthew* doth translate it Infirmities; and sundry other learned men do also translate it Infirmities, Maladies, Diseases, &c. But what need is there to alledge the testimony of learned Translators, seeing the Holy Ghost in *Matthew* doth so translate it to our hands: and truly me thinks your Author should not be more learned than the Holy Ghost.

I grant notwithstanding, that the word in *Esay*, doth signifie Iniquities, as your Author doth translate it; but yet the sense of the word must not be wrested, to maintain the common doctrine of Imputation, as your Author doth intend it: but in this place the word Iniquities must be taken figuratively, for the punishment of our Iniquities, by infirmities and sicknesses; and so *Matthew* doth expresse the meaning to be: and so *Iob* doth open the Hebrew word to mean; *Iob.* 5. 6. *John* 5. 14. Christ bare our iniquities when he bare our infirmities and sicknesses which God had inflicted upon many persons for their iniquities, but yet he did not take the leprosie from the lepers, and bear it upon his own body, as a Porter bears a burden; but he bare it away from the sick, by the power of his Godhead: and thus Christ bare our iniquities, according to the true meaning of *Esay* and *Matthew*, compared together.

Tradef. *Sir it seemeth strange to me that you should make* Esay *to speak nothing at all, neither of Christ bearing our iniquites by Gods imputation, nor of his bearing our sorrows, from the wrath of God really; seeing it is not my Author alone, but sundry other learned Divines, that do so expound this Text. But I desire you for my better satisfaction, to make your exposition good from the coherence.*

Divine. I will endeavour to satisfie your desire: The coherence

of this Text must be fetched from chap. 52. 13. as *Tremelius* doth well observe: There the Prophet speaks of the most excellent service of the Mediator, which he should most wisely and prudently accomplish for our Redemption: then in chap. 53. he begins to tell us, that the knowledge thereof shall be published abroad in the world, by the report of the *Gospel*: but in *vers.* 1. the Prophet breaks out into admiration, at the strange unbeleef of most of the Jews that would not imbrace the report of this glad tydings: and thereupon the Prophet doth enquire into the reason of their unbeleef: and the first reason was, because they held the person of the mediator to be but basely descended, *verse* 1. 2. they held him to be no better than a bare and base man; without any such form or beauty as they expected should be in their Messiah: for they expected that their Messiah should come among them, like a glorious conquering King; and therefore because his birth, breeding, and parentage, was so poor and obscure, they despised him as a poor shoot from a dry decayed stock: and in this respect the Jews said in scorn, *Is not this the Carpenter?* *Mark* 6. 3. and *Is not this the Carpenters Son?* *Mat.* 13. 55. and in scorn they said, that they knew not whence he was; *John* 9. 24. and in scorn they asked him where he had his Learning? *John* 7. 15. In these and such like respects, they were ashamed to acknowledge him to be their Messiah; and therefore they refused to beleeve on him, *John.* 12. 37.

But the truth is, if their eys had been in their heads, they might have seen that he was descended of the right Kingly line of *David*, and that he was the next apparent heir to the Crown, if Tyrants had given him his right, according to the common Law of Nations, as it is evident by his Genealogy from *Joseph* his reputed Father, in *Mat.* 1. and by his mother *Maries* Genealogie, in *Luke* 3. But at this time his parents durst not openly manifest their Kingly right, for fear of Tyrants, they kept their descent only in private records, for the latter part of their Genealogie, in *Matth.* 1. and in *Luk.* 3. is not cited from the publick Scripture Records, as the first part is: and in this regard Christs parents might well say to their faithful friends and kindreds, as it is said in *Esai* 3. 7. *Make me no Prince of the People, for there is no bread nor clothing in my house*: for now the Tabernacle or Family of *David* was fallen into decay, as *Amos* foretold it should (*Amos* 9. 11.) Therefore seeing there was no outward

outward form of Kingly Majeſty in him, (as they expected ſhould be in their Meſſiah) they ſet him at naught.

And therefore it was now high time for the Prophet to ſhew forth the true worth and dignity of his perſon, in this fourth verſe; not from his Kingly deſcent, from *Davids* loyns, but from the dignitie of his Godhead, which he did cleerly manifeſt unto them, by bearing away their infirmities from them, which God had inflicted on them for their iniquities. So then, the firſt part of this verſe, (I mean ſo much as you have cited) ſpeaks nothing at all of the ſufferings of Chriſt; much leſſe of his ſufferings from Gods wrath. But yet the latter part of this fourth verſe doth ſpeak of the ſufferings of Chriſt, though nothing at all of his ſufferings from Gods wrath for our ſins. The laſt clauſe of this fourth verſe runs thus, *yet we eſteemed him ſtricken, ſmitten of God, and afflicted.* That is to ſay, though the glory of his Godhead did ſhine in our eys, by his miraculous cures, yet we in our poſteritie, (the Scribes and Phariſees) did eſteem him no better than a groſſe Impoſtor, and therefore we put him to death, as a vild malefactor; and then we judged him to be ſmitten and ſtricken of God, for his deſerved faults. And this interpretation is further confirmed by the next verſe.

Tradeſ. *I muſt needs acknowledge that you have given me good ſatisfaction in the interpretation of this fourth verſe: but yet I am not ſatisfied in the point in queſtion: therefore I will propound the next verſe alſo, to your conſideration. The text runs thus, in* Eſa. 53. 5. *He was wounded for our tranſgreſſions, He was bruiſed for our iniquities: the chaſtiſement of our peace was upon him; and by his ſtripes we are healed.*

From this Text ſundry learned Divines do conclude, that Chriſt was wounded and bruiſed with the wrath of God, for our ſins.

Divine. Theſe words (I confeſſe) do plainly prove, that Chriſt did bear divers wounds, bruiſes, and ſtripes, for our peace and healing; but yet the text doth not ſay that he bare theſe wounds, bruiſes and ſtripes, from Gods wrath, for our ſins, as you would have it.

But for your better underſtanding of the true ſcope and driſt of this Text, I will propound and anſwer three queſtions.

1. Who did wound him, and bruiſe him?
2. Where did he bear thoſe wounds, bruiſes and ſtripes?
3. For what end was he wounded?

1. To the first question, who did wound him, bruise him, and stripe him? The answer is, It was Satan, by his instruments, according to Gods prediction, in *Gen.* 3. 15. Thou shalt pierce him in the footsoals: that is to say, Thou Satan shalt put the promised seed to death as a wicked malefactor, by thy instruments, the Scribes, Pharisees, and the Roman Souldiers: thou shalt pierce his hands and feet, by nailing them to the Crosse, *Act.* 4. 27, 28. All this was done according to the determinate councel of God, and in that respect God may be said to wound him; but yet God did not wound him as an angry judge, for our sins, as you would have it; but for the tryal of his Mediatorial obedience; and therefore he is said to learn obedience by the things that he suffered. *Heb.* 5. 8.

2. The second question is this, Where did Christ bear these wounds, bruises, and stripes, whether in his body, or in his Soul, or in both?

The answer is, that he bare them in his body only, and not in his Soul: his Soul was not capable of bearing wounds, bruises, and stripes: Satan could not wound his Soul, but yet he did wound his body, by stirring up the wicked Jews and Romans to wound, bruise and stripe him in his Body: and this *Paul* affirmeth, saying, That *the Iews fulfilled all his sufferings, just as it was foretold by all the Prophets. Act.* 13. 27. 29. if so, then the wounds, bruises and stripes here spoken of, cannot be understood of inward wounds, bruises and stripes, from Gods wrath, for our sins: as you would have it.

Secondly, *Peter* doth teach us to expound this Text, of Christs Bodily sufferings only: His words run thus, *He bare our sins in his body on the Tree*: (1 *Pet.* 2. 24.) That is to say, He bare our punishments, (for such punishments after the Hebrew phrase are called Sin,) when he suffered as a sinful malefactor, upon the Tree. If *Peters* phrase (*he bare our sins in his Body, on the Tree,*) had meant any thing of his bearing our sins, by Gods imputation, or of his bearing of Gods wrath for our sins; as you would have it; then truly his case of sufferings had not been a fit example to have been applyed to the case of those beleeving servants, that suffered unjust bodily punishments, from their cruel Heathen Masters: the Apostle doth exhort those beleeving Servants to patient suffering, from the example of Christ, who did no sin, neither was there any guile found in his mouth: and when he suffered, he threatned not,

but

but committed his case to him that judgeth righteously. Why did Christ commit his case to him that judgeth righteously? surely, because he suffered unjustly from the hands of wicked men, if he had suffered the wrath of God for our sins; this appeal to God for justice against himself had not bin sutable.

Therefore by the judgement of the Apostle *Peter*, the wounds, bruises, and stripes, which Christ suffered, were not inflicted upon his Soul, from Gods wrath, for our sins; but upon his body only from the unjust wrath of Satan and his instruments.

The third question is this: For what end was Christ wounded bruised and striped?

Answer. The end is expressed in the latter part of the Text, by a double phrase. First, It was for the Chastisement of our Peace. And secondly, It was for our healing. Both these phrases are Synonima, and expresse one and the same end of Christs sufferings.

1. First, He was wounded by Satan and his instruments; but yet it was done by Gods appointment, as a chastisement upon him, for our Peace: in the matter of his chastisement God aimed at the tryal of his Mediatorial obedience: for Christ learned obedience by that which he suffered, *Heb.* 5. 8. Secondly, It was for our Peace, for when his Mediatorial oblation was found perfect through tryals; it became the meritorious procuring cause of the Fathers atonement; which was for our peace: he was made perfect (through sufferings) and so he became the Author (or procurer) of eternal salvation to all that obey him, (by beleeving in him,) *Heb.* 5. 9. God appointed Satan by his Instruments, to wound him, bruise him, and stripe him, as a malefactor, and to do his worst, to make him shrink, if he could, from the exact performance of his Mediatorial oblation: and in this respect, the Lord delighted to bruise him, and to put him to griefe, when he made his Soul an offering for sin, *Esai.* 53. 10. This was the end of Gods chastisement; but Satans end was quite contrary, for he wounded him to make him grudge at his sufferings, and to make him unwilling to dy, that so he might spoile the perfection of his Mediatorial obedience. The like wicked end he had, in wounding the body of *Iob*; God aimed at the tryal of *Iobs* Faith and patience; but Satan aimed to bring him unto a sinful distemper, by his sufferings, that so he might provoke him to curse God; and that thereby he might

might provoke God to puniſh *Iob* more deeply.

Secondly, Gods end in ſuffering Satan and his inſtruments to wound and ſtripe our bleſſed Mediator, was that by his ſtripes we might be healed: Stripes properly taken do not heal, but wound the fleſh: but as ſtripes are as a Synecdoche of his ſufferings, for the tryal of his Mediatorial obedience; ſo they have a healing vertue; for when God had tryed his obedience, and found it perfect and intire, lacking nothing; then he became the Author, or the Meritorious procuring cauſe of Gods atonement for our healing; for by his Mediatorial Sacrifice of Atonement (tryed through ſufferings,) he procured his Fathers Atonement for our pardon, or for our Healing; for pardon and forgiveneſſe doth heal our ſinful Souls; as *David* doth expreſſe it, in *Pſal.*41.14. and in *Pſal.*103.3. This healing of the Soul is alſo aſcribed to the Mediator, as well as to the Father; namely, as he is the Meritorious procuring cauſe of the Fathers Atonement; and therefore *Matthew* doth tell us, that Chriſt did not only heal mens bodies, but forgive ſins; *Mat.* 9.2.6. and healing in *Mat.* 13.15. is expounded to be forgiving of ſins, in *Mark* 4.12. and Chriſt ſaith thus to his people, *I am Iehovah, that healeth thee, Exod.* 15.26. and he came to his people with healing in his wings: *Mal.* 4.2. *Pſal.* 147.3. *Ezek.*34.16. *Eſai.*33.24. And thus we are healed by his ſtripes; namely by the perfection of his Mediatorial obedience, (which was found perfect through ſufferings,) he procured his Fathers Atonement for our healing: and thus Chriſt himſelf doth open the perfection of his obedience, through ſufferings, in *Eſai.* 50.5,6. The Lord hath opened mine Ear (to attend my Fathers will, through all my ſufferings and tryals,) And I was not rebellious, nor turned away back, (namely, I did not grudge at the ſharpneſſe, nor at the ſhamefulneſſe of my wounds and ſtripes,) I gave my back to the ſmiters, and my cheeks to the nippers, (not only as an outward Patient, but as an inward Agent: I freely gave my ſelf to be tryed by ſtripes, in all ready obedience to my Fathers will, without the leaſt inward unwilingneſs to have any part of my appointed ſufferings abated. Our Saviour did twiſe give his back to the ſmiters, 1. in *Mat.* 26.67. and 2. in *Mat.* 27.26. He might if he would, have eſcaped out of their hands, he had power to do it, but he would not do it, becauſe he minded not the eaſe of his fleſh, but that he might do his

Fathers

Fathers will; for as his Father delighted to break him with ſtripes, &c. for the tryal of his Mediatorial obedience, *Eſai.* 53. 10. ſo the Son delighted to learn obedience, by that which he ſuffered; and ſo being found perfect, (through afflictions) he became the Meritorious Author of eternal Salvation, to all that obey him, by beleeving in him, *Heb.* 5. 8, 9. He gave his back to the ſmiters, not only as a patient malefactor, but alſo as an active Mediator; he did in all points order his affections to do *Gods* will through all his ſufferings: and ſo the healing vertue of his ſtripes, proceeded not from his bare paſſive obedience, but from his active Mediatorial obedience, which was wrapped up, and conjoyned with his patient paſſive ſufferings, as I have expounded the matter more at large, in *Gal.* 3. 13.

The healing vertue of Chriſts ſtripes lies not in his patient bearing them: but in his active Mediatorial obedience, which was tryed through ſtripes and ſufferings.

But I think it neceſſary to give you a word of caution more, touching this phraſe, *By his ſtripes we are healed.* Take heed of the error of the Papiſts, for they do attribute a healing vertue to his bodily ſtripes inflicted upon him by the Jews, as a patient malefactor; take heed of this literal ſenſe; for as the fleſh of Chriſt doth not profit us, *Ioh.* 6. 63. ſo in like ſort no outward pain that was inflicted upon his fleſh, (ſimply conſidered) doth heal our Souls: the healing vertue lies in another ingredient, (which our Saviour did mingle together, with his outward ſufferings) and that was his inward active Mediatorial obedience, in doing *Gods* will in and through all his ſufferings: his Godhead did carry on his humain nature, with ſuch an inward active power of obedience, to his Fathers will, through all his ſufferings, that he delighted to give *his back to the ſmiters, and his cheeks to the nippers*; without the leaſt turning away back, or without any the leaſt natural unwillingneſſe to make his oblation: and truly if this ingredient of his divine nature, concurring with his humain natue in the active power of his obedience to his Fathers will had been wanting, all his ſufferings (which he ſuffered as a meer patient) could not have profited us for our Redemption: for no other obedience is Mediatorial for our Redemption, but that which proceeded from the joynt concurrence of both his natures: his fleſh, or humain actions alone conſidered, cannot profit us; therefore not his Blood, nor his Croſſe, nor his Stripes, can heal us, alone conſidered; as the blind Papiſts do ſuperſtitiouſly affirm. They (out of their blind devotion)

tion) adore these things as the meritorious cause of their salvation; they adore the nails, and the woodden Crosse whereon our Lord was crucified as a malefactor: and they pretend it is out of love to Christ; but they might do well to consider whether it be the property of a dutiful child to love the knife of the murderer that killed his Father.

But I will leave them to their blind devotion, and speak a little more of the healing vertue of his stripes.

Christ suffered both as a malefactor, and as a Mediator, at one and the same time.

I hold it necessary often to remember this distinction; namely, that Christ suffered both as a malefactor, and as a Mediator, at one and the same time: he did not only patiently suffer others to scourge him, (for many blessed Martyrs have done as much as that) but he did more than patiently suffer; for he delighted to give his back to the smiters, and he delighted to give his Soul to God (in the time of his sufferings) as a Mediatorial Sacrifice of Atonement, for the procuring of his Fathers Atonement to poor sinners, *Esai.* 53. 10. *John* 10. 18. This kind of obedience I call his Mediatorial obedience: and yet it was performed in the time of his passive obedience: and thus by his Mediatorial obedience through death, and through stripes, he hath destroyed him that had the power of death, that is the Devil. *Heb.* 2. 14.

Tradesc. *I confesse I dare not deny your interpretation, neither of* Esay, *nor of* Peter; *and yet I am not fully satisfied touching that phrase of* Peter, *how Christ bare our sins in his body, on the Tree: I pray you therefore open that phrase a little more fully.*

Divine. You know that the Rulers of the Jews did account our Saviour as a notorious sinner, and that therefore they did instigate *Pilate* to punish him as a sinner, in his body, on the Tree: 1 *Pet.* 2. 24. and in this sense he bare our sins; namely the punishment of sin, in his body on the Tree: for he was crucified as a sinful malefactor, and sin is often put for the outward punishment of sin, as in *Psal.* 49. 5. and in *Psal.* 31. 10. *My strength faileth me because of mine iniquitie:* the Geneva reads it thus, *My strength faileth me because of my pain*; or because of the punishment of mine iniquitie. So in 2 *Kin.* 7. 9. *Sin will come upon us:* that is, we shall be punished for our sins. So in *Psal.* 46. 6. *They search out iniquities*; that is to say, wicked Tyrants do search out the Godly, whom they count as the cheef of sinners, that they may punish them

Sin is often put for outward bodily punishments which God or man doth inflict on men, for sin.

for

for their ſuppoſed iniquities, ſuch as they pleaſe to lay to their charge. So in *Gen.* 19. 15. *Lot* was bidden to fly out of *Sodom*, that he might not be deſtroyed in the iniquity or in the puniſhment of the Citie: And *Aaron* and his ſons muſt not omit any of their Prieſtly garments in the time of their adminiſtration, leaſt they bear Iniquity, and dy. *Exod.* 28. 43. Yea Sin and Iniquitie is frequently put for the outward puniſhment of ſin and iniquitie, either from Gods juſtice, or from mans juſtice, as all theſe places do witnes, *Lev.*5.17. *Lev.*10.17. *Lev.*20.17.19,20. *Num.*5.31. *Numb.* 12.11. *Ezek.* 4. 4, 5, *Zach.* 14.19. *Gen.* 4. 7. Alſo in ſundry other Scripture the term Sin is put for the puniſhment of ſin, by outward reproaches, wounds, bruiſes, ſtripes, and death, which God or man doth inflict upon men for their ſins: and in this ſenſe *Peter* means that Chriſt bare our ſins in his Body on the Tree; when he was puniſhed and crucified as a Sinful malefactor.

But now ſeeing I am upon the phraſe of Bearing Sin, I will ſhew you how Chriſt did bear our ſins divers ways, in ſeveral ſenſes.

Chriſt bare our ſins ſundry kind of ways.

Firſt, He bare our ſins, and carried our ſorrows when he bare away our diſeaſes (as they were the effects of ſin) by the power of his Godhead; as I have expounded, *Eſa.* 53. 4.

Secondly, Chriſt bare our ſins, as our Prieſt and Sacrifice, by making Atonement with his Father, for our ſins; as I have expounded, *Eſa.* 53. 6.

Thirdly, Chriſt bare our ſins, as a Porter bears a burden, when he bare our puniſhments, which we inflicted upon him for ſin, in his body on the Tree: as I have expounded, 2 *Pet.* 2. 24.

Fourthly, Chriſt bare our ſins when he did patiently bear our ſinful imputations: and this is proved by the complaint of Chriſt, in *Pſal.* 40. 12. *Innumerable troubles have compaſſed me about: my ſins have taken ſuch hold upon me, that I am not able to look up: they are more in number than the hairs of my head; therefore my heart faileth me.* In theſe words Chriſt doth not complain againſt his Father for his imputing of our ſins to him (as the common doctrine of Imputation doth make the ſtream of Interpreters to ſpeak for if Chriſt had but grudged againſt his Fathers dealing with him, but in the leaſt meaſure; he had ſpoiled the efficacy of his Mediatorial obedience. Theſe words of Chriſt are a complaint indeed, but

Sin is often put for falſe imputations of ſin from wicked men.

The holy Ghoſt ſpeaks this Pſalm in the perſon of Chriſt. *See Luther* in *Gal.* 3.13. and *Aſſ.* on this Pſalm.

but he doth not complain againſt Gods dealing, but againſt the dealing of the wicked Scribes and Phariſees, becauſe they compaſſe him about with innumerable falſe accuſations and imputations of ſin; ſo that he was not able to look up, he was not able to juſtifie himſelf before *Pilate*, becauſe he was a corrupt Judge, and favoured his falſe accuſers: and this interpretation needs not ſeem ſtrange to any that do but ſeriouſly compare with conſideration, *verſe* 11. and *verſe* 14. with this 12 *verſe*, and that do but compare together the manifold tumultuous accuſations and imputations of Sin that the generality of the Jews did lay againſt our Saviour, both before *Pilate*, and before the multitude, at ſundry times.

The like inſtance we have in *Pſal.* 55. 3. where *Divid* doth complain againſt his malignant adverſaries, becauſe they brought iniquity upon him, and did furiouſly hate him: The *Geneva* note upon the word Iniquity, is this, *They have defamed me, as a wicked perſon*; namely, by deviſing falſe and ſinful imputations againſt me; they took them for true reports, and thereupon, they grew inraged, and did furiouſly hate him; and thus *David* bare ſin; by bearing patiently their falſe accuſations and imputations of ſin.

There is yet another Scripture that doth evidently prove that Chriſt bare our ſins, by bearing the falſe imputations of ſin, from the malignant Jews, in *Pſal.* 69. 5. *O God thou knoweſt my fooliſhneſſe, and my guiltineſſes are not hid from thee.* In theſe words our Saviour doth not complain to his Father of his hard dealing with him, by imputing all our ſins to him; but he complains to God againſt the malignant Jews, becauſe they did lay many falſe and ſinful imputations to his charge; for by fooliſhneſſe, and guiltineſſes, in the plural number, is meant ſin and wickedneſſe in abundance: when one accuſation could not prevail, they multiplyed their accuſations one after another.

The common doctrine of imputation makes this Query: How did Chriſt complain to God of his fooliſhneſſe, and guiltineſſes; ſeeing he was in himſelf free from all ſin? They anſwer it thus, That Chriſt doth here complain to God, of the heavy load of ſin, that he had put upon him, by imputing the ſins of all the Elect unto him; and thus they make Chriſt to grudge againſt his Father, which if it were true, would have ſpoiled the efficacy of his Mediatorial obedience: Therefore I reject this interpretation, as not

conſo-

conſonant to the mind and meaning of the holy Ghoſt.

Secondly, I anſwer more directly thus, that Chriſt doth here complain to his Father againſt the malignant Jews, becauſe they did moſt unjuſtly lay many falſe and grievous imputations of ſin to his charge; yea, through this whole Pſalm, our Savior doth complain to God againſt the malignant Jews, for imputing ſo many ſinful crimes to his charge; and in the fift verſe he doth appeal to God to judge in the caſe, ſaying, *O God, thou knoweſt my fooliſhnes, and my guiltineſſes*; if any ſuch be as my malignant Adverſaries do charge me withal: and this appeal is like to that which *David* makes in *Pſal* 7. 3. *O Lord my God, if I have done this thing, if there be any wickedneſs in my hands; then &c.* and in this very ſenſe Chriſt ſaith, O God, Thou knoweſt my wickedneſs, whether I am a Blaſphemer, or an Impoſtor, or a Traytor againſt *Cæſar*, as my malignant Adverſaries do charge me.

And thus Chriſt bare our ſins, by bearing patiently our falſe Imputations of ſin; But he doth not complain againſt God for loading him with our ſins by his imputation; neither the phraſe, nor the coherence will accord to that ſenſe.

Tradeſ. *Sir, I dare not gainſay any of your Interpretations hitherto, and yet I am not ſatisfied in the point in queſtion: and therefore I deſire to propound the next verſe to your conſideration*;

In Iſa. 53. 6. *All we like ſheep have gone aſtray, we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all.*

King James *Tranſlation doth render the laſt clauſe thus, The Lord hath made the iniquity of us all to meet upon him; namely, by imputing all our ſins to him; and ſo conſequently, The Lord did impoſe upon him all our deſerved puniſhments.*

Divine, I ſee that the common Doctrine of Imputation is very ſtrongly faſtned in your mind, and therefore you do readily take the advantage of every word that hath but any ſhew of a literal ſenſe that way, though in the true ſenſe of the place it looks a quite contrary way.

But for the better underſtanding of this Text, I will propound two queſtions.

1. Whoſe ſins did the Lord lay upon Chriſt?

2. After what manner, and for what end did the Lord lay all our ſins and iniquities upon Chriſt?

To the first question I answer thus. That the Lord laid all the iniquities of all the Elect only upon Christ; They are the lost sheep that are here spoken of: and this exposition the Apostle *Peter* do.h make of this place, 1 *Pet.* 2. 24. he tels unbelieving servants, that *before their conversion they were gone astray like lost sheep, but now* saith he, *by your conversion to the Faith, you are returned to the Shepherd and Bishop of your Souls*: So then, it is the iniquities of the elected Believers only that the Lord laid upon Christ.

The second question is this, after what manner and for what end did the Lord lay their iniquities upon Christ?

First, I answer Negatively, not by Imputation.

Secondly, I answer affirmatively, That the true manner how the Lord did lay all our iniquities upon Christ, was in the very same manner as the Lord laid the sins of all Israel upon the Priest and Sacrifice, and no otherwise.

The Lord laid all our sins upon Christ, as upon our Priest and Sacrifice.

1. The Lord did lay all our iniquities upon Christ, as upon our Priest; and this was typified in the Law, where the Lord appointed the *High Priest to bear the iniquity of all the holy things of the sons of Israel*: And how must he bear their iniquities? The answer is by his Priestly appearing before Jehovah with his Priestly apparel, and especially with his golden plate upon his forehead, wherein was engraven *Holiness to Jehovah*: Exod. 28. 38. and herein the High Priest was a lively Type of the Priestly Nature of Christ, namely of his Divine Nature (which was engraven in his Human Nature, *Heb.* 1. 3.) by which he did sanctifie himself, *Joh.* 17. 19. when he went into the holy Place of Heaven to appear before God for our Atonement, *Heb.* 9. 14. as the high Priest did with his golden Plate when he went to make Atonement for all Israel in the holy Place.

Secondly, The Lord laid all our Iniquities upon Christ as upon our Priest; and this was typified by the Lords laying of all the sins of all the Congregation of Israel upon the Priests by their eating of the peoples Sin-offering in the holy Place, for the Lord gave it to them to *Bear the Iniquity of the Congregation, and to make Atonement for them before Jehovah*, *Lev.* 10. 17. Two things are observable in this verse; 1. The manner how the Lord did lay the Iniquity of all the Congregation upon the Priests, and that was by eating the Peoples Sin-offering (as Mediators) in the holy Place. 2. The end why they did eat the Peoples Sin-offering in the holy Place,

To bear Iniquity and to make Atonement for Iniquity, is all one.

was

was to make Atonement for them before Jehovah: The former part of the verse saith, That the Peoples Sin-offering was given to the Priests (namely, by the Lords appointment) that *they should Bear the Iniquity of the Congregation:* and the latter part of the verse sheweth the manner how they did bear the Iniquity of the Congregation; and that was, by making Atonement for them; and their Atonement was made assoon as ever they had eaten the Peoples Sin-offering in the holy place. So then, by this Scripture it is evident, That to Bear Iniquity, and to make Atonement for Iniquity, is all one.

Secondly, The Lord laid all our sins upon Christ, as upon our Sacrifice; and this is elegantly expressed by *Isaiah, He poured out his Soul to death, and bare the sin of many, and made Intercession for Transgressors:* Isa. 53. 12. All these three terms are *Synonima*, and they are all joyned together in this Text, to declare unto us the true manner how the Lord did lay all our Iniquities upon Christs Sacrifice. 1. He poured out his soul to death, as the bloud of the Sacrifice was poured out upon the Altar in great plenty; and 2. He bare the sin of many, namely, by his Mediatorial Sacrifice; for thereby he procured his Fathers Atonement, and so he bare away their sins from them. And 3. He made intercession for Transgressors, for he by his own bloud entred into the holy Place, to make intercession for Transgressors, *Heb.* 9. 12. 14. *Heb.* 12. 24. namely, for all the Elect, who are Transgressors by Nature and Life, and have need of a Mediator to make Atonement for them by his Sacrifice of Atonement.

Thirdly, God laid all our sins upon Christ, as upon our Sacrifice of Atonement; and in this sense the Apostle *Paul* doth explain the true nature of the Levitical bearing of sin, in *Heb.* 9. 26. *Christ appeared to put away* (or to bear away) *Sin:* This was the end of his coming into the World; and then in *v.* 28. *Christ was once offered* (namely as our Sacrifice of Atonement) *to bear the sins of the many:* This was the means by which he obtained his end: So then, by *Paul's* expositon of the Levitical bearing, Christ bare our sins (not by his Fathers imputation, but) by procuring his Fathers Atonement for us, both as he was our Priest and Sacrifice.

Fourthly, If you will build the common Doctrine of Imputation upon this phrase, *The Lord laid all our Iniquities upon Christ*, then

then by the ſame phraſe you muſt affirm, That the Father laid all our ſins upon himſelf, by imputing the guilt of all our ſins to himſelf; for the Father is ſaid to bear our ſins as well as Chriſt; for *David* prayed thus to the Father, in *Pſal.* 25. 18. *Bear all my ſins*: ſo the Hebrew is. So then, the Father doth bear our ſins as well as the Son: The Son bears our ſins Mediatorially, by his Sacrifice of Atonement, namely, as it was the meritorious procuring cauſe of his Fathers Atonement; but the Father doth bear away our ſins by his Atonement, Pardon, and Forgiveneſs, and thereby a ſinner is made formally juſt: and thus *David* meant when he prayed to the Father to bear all his ſins, namely, to bear away the guilt of them from him, by his free pardon and mercifull forgiveneſs: and as ſoon as ever a ſinner hath obtained the Fathers bearing of his ſins, he is formally juſt, and ſo he is in a bleſſed condition: and ſo *David* doth explane the matter in *Pſal.* 32. 1. *Bleſſed is the man whoſe Tranſgreſſion is born*: (So the Hebrew is) namely, whoſe Tranſgreſſion is born away by the Fathers Atonement and Forgiveneſs: and the Apoſtle *Paul* doth ſo expound the Hebrew Word in *Rom.* 4. 7. *Bleſſed is the man whoſe Tranſgreſſion is forgiven*: So then by this comparing of *Davids* Hebrew word with *Pauls* Greek word, it follows, that the Father bears our ſins from us by his Atonement, that is to ſay, his Forgiveneſs: and this Interpretation is alſo confirmed by other Scriptures; *David* ſaid, *I will confeſs my Tranſgreſſions to the Lord, and thou bareſt the Iniquity of my ſin*: Pſal. 32. 5. and *Job* doth thus expoſtulate with the Father, *Why doſt thou not bear my Treſpaſs, and paſs over mine Iniquity?* So the Hebrew is in *Iob* 7. 21. and *David* ſaid, *I beſeech thee, O Lord, Bear away the Iniquity of thy ſervant*: 2 *Sam.* 24. 10. And the godly Converts in *Hoſea* pray thus, *Take away* (lift up, or bear away) *all Iniquity*: Hoſ. 14. 2. that is to ſay, Pardon or Forgive our Iniquities; not only as a Judge when he forgives or acquits a Malefactor, but as a Father forgives his children, and receives them into favor; and therefore the godly Converts in the next words ſay thus, *Receive us graciouſly*, or do us good; and indeed when the Father doth bear away our ſins, by his atonement, he doth mercifully forgive them, and receive them at the ſame time into favour, as his adopted children: and therefore *Moſes* doth deſcribe the nature of Gods pardon and forgiveneſſe, thus; *Jehovah is long ſuffering*,

The Father doth bear our ſins by Imputation, as much as ever chriſt bare them by Imputation.

fering, and much in mercy, bearing Iniquitie and Treſpaſſe. Numb. 14. 8. and then in *verſe* 19; he prayeth thus, *Beare I beſeech thee, the iniquitie of this People, according to the greatneſſe of thy mercy*: and in *Exod.* 32. 31. he prays thus, *If thou wilt bear their ſin*, &c. and in *Gen.* 50. 17. *Iosephs* brethren ſaid thus to *Ioſeph*, *I pray thee bear now the Treſpaſſe of thy brethren, and their ſin*: *Ioſeph* had pardoned and bore away their ſin before; but now they deſire a further aſſurance of his full Atonement: In like ſort God ſaid to *Cain* thus, *If thou do well, is there not Bearing?* that is to ſay, Is there not a bearing away of thy ſin, by my merciful Atonement? *Gen.* 4. 7. *Naſa*, the Hebrew word to Bear, is uſed for bearing away, as in *Exod.* 10. 19. *He took away the Locuſts, and caſt them into the Red ſea, there remained not one*: and ſo doth the Father bear away our ſins, by his forgiveneſſe.

And it is further evident, that the Fathers bearing of ſin, is a term of his merciful and Fatherly Atonement, by *Pſal.* 32. 1. for there *David* doth deſcribe the true nature of the Fathers Atonement, to poor beleeving ſinners, by three terms, which are all Synonima.

1. *Beſſed is the man whoſe tranſgreſſion is born.*
2. *Bleſſed is the man whoſe ſin is covered.*
3. *Bleſſed is the man, whoſe iniquity is not imputed.*

All theſe thre terms may thus be opened.

Firſt, *Bleſſed is the man whoſe ſins are born away*, or forgiven; (namely) by Gods merciful Atonement, as the Apoſtle doth expound it, in *Rom.* 4. 7.

Secondly, *Bleſſed is the man whoſe ſins are covered*; namely, by the Fathers merciful Atonement: for that perſon that covers ſin in this Text, muſt not be underſtood of the Mediators covering, but of the Fathers covering, and of the Fathers bearing of ſin away: in like ſort in other places of Scripture, the Godly do pray to the Father, mercifully to cover their ſins, or to free them from their ſins; both expreſſions are joyned together in *Pſal.* 79. 9. rid us free, and mercifully cover our ſins, and our treſpaſſes; thou wilt mercifully cover them, or expiate them, by thy pardoning mercy. *Pſal.* 65. 4. Again, *Thou haſt forgiven the iniquitie of thy people; thou haſt coved all their ſins. Selah. Pſal.* 85. 2. In this Text the Prophet doth open and expound the Fathers covering to be nothing

thing

thing elſe but his mercyful forgiveneſſe. Again, God being compaſſionate, did mercifully cover their iniquity; that is to ſay, he did mercifully forgive their Iniquity, *Pſal.* 78. 38. On the contrary, when the enemies of Gods people grew implacable, in their malicious deſignes, the Godly did thus imprecate the wrath of God upon them; ſaying, *Cover not their iniquitie, nor let their ſin be blotted out. Neh.* 4. 5. *Pſal* 69. 27. therefore it follows by good conſequence from the premiſes, that whenſoever the Father doth cover any mans ſins, he doth blot them out of his remembrance, by his merciful Atonement, pardon, and forgiveneſſe.

The Mediator alſo doth cover ſin; namely as a Mediator, by procuring the Fathers pardon and forgiveneſſe; for by his Mediatorial Sacrifice of Atonement, he procured his Fathers Atonement; and in that reſpect he is called the propitiation for our ſins, 1 *Ioh.* 2. 2. and in that reſpect alſo, the burnt offerings, Sin offerings, and treſpaſſe offerings, (being types of Chriſts ſacrifice of Atonement) are ſaid to cover ſin; namely, by procuring the Fathers Atonement. *Exod.* 29. 36. *Lev.* 1. 4. *Lev.* 4. 20. *Lev.* 5. 6. 10. 13. And ſo *Iacob*, by a guift of Atonement, did cover *Eſaus* face; that is to ſay, He did procure *Eſaus* Atonement, *Gen.* 32. 20. And the mercy ſeat that covered the Ark, is called *The covering mercy ſeat*, *Exod.* 25. 17. but the 70. tranſlate it the propitiatory covering: which term the Apoſtle doth apply to Chriſts Sacrifice of Atonement; ſaying, *Whom God hath fore-ordained to be a propitiation through Faith in his blood*, *Rom.* 3. 25. But as I ſaid ere-while, *David* ſpeaks not of the Mediators covering, but of the Fathers covering of ſin, by his merciful Atonement, which is the only formal cauſe of a ſinners juſtice or Iuſtification, for it is God the Father that doth juſtifie poor beleeving ſinners. *Rom.* 8. 33.

Thirdly, *Bleſſed is the man whoſe iniquity is not imputed*, namely by the Fathers legal juſtice: A malefactor that is legally acquitted from his ſin, by the Judge, (it may be for want of due proof) hath no ſin imputed to him legally: but yet the Iudge may ſtill ſuſpect him to be a ſinner; therefore the Iudges Atonement or Reconciliation towards ſuch a ſinner, doth much differ from God the Fathers non-Imputation of ſin; for whenſoever God the Father doth not impute ſin to any, he doth fully acquit ſuch ſinners, not only as a Iudge, but alſo as a reconciled Father: 2 *Cor.* 5. 18, 19.

and

and therefore they must needs be fully blessed, whose iniquities are not imputed by the Father.

All these 3 tearms are *Synonima* and they do all sweetly expound each other, and they do all set out the true manner, how sinners are made just and blessed, namely, when their sins are borne away, Covered and not imputed by the Fathers mercifull Attonement, pardon and forgiveness.

But now I will againe returne unto that phraise in *Esa.* 53.6.

How the Lord laid all our iniquities upon Christ; namely, not as the common doctrine of imputation teacheth, from the phrase of the Lords laying our iniquities upon Christ, for then this absurd consequence will presently follow; that the Father must lay all our sins upon himselfe by imputation, as well as upon Christ by imputation, for the Father doth beare our sins as well as Christ. 2 ly. If God the Father was angry with the mediator because he did beare our sins, then God the Father must be angry with himselfe, because he in like sort doth beare our sins: such absurb consequences as these, the common doctrin of imputation doth often fall into. The word פגע which is translated in ver. 6. hath laid upon, is translated in the 12. ver. of this 53. chap. hath made intercession& therefore the verb signifying both *incurere fecit et intercessit* is too weak a foundation for the doctrine of imputation, and of Christ suffering Gods wrath.

The common doctrin of imputation is built upon such words and phrases as beget many absurd consequences.

Tradf. I do not take this phrase of the Lords laying our iniquities upon Christ, from that kind of bearing sin, which was performed by the Priests and Sacrifice, as you do, but from an other Leviticall practice, namely, from the imposition of hands upon the head of their sacrifices; every owner must impose both his hands upon the head of his sin-offering, and so make confession of his sins, upon the head of his sin-offering: this imposition of hands, did typifie the Lords laying our sins upon Christ, by imputation, and so Godly expositers do understand it; see Exod. 29.10. *Levit.* 1.4. 4.29. *Lev.* 8.14. *Levit.* 16.12, 21.

Divine, You do exceeding grosly mistake the meaning of this imposition; for first A private mans imposition upon the head of his sinoffering, can not in reason represent Gods act. I can not see how a private mans imposition, can represent Gods imputing of all the sins of all the Elect unto Christ. Secondly, neither can that im-

position of hands which was done by the Elders of *Israel* upon the head of the publique sin-offering, represent Gods act in his imputing all the sins of all the Elect to Christ, *Levit.* 4. 13, 14, 15. for the Elders action doth represent the Churches action, and not Gods action. Thirdly, neither can that imposition of hands which was done by the Priest, *Levit.* 4. 3. nor by the High Priest in *Lev.* 16. 21. represent God the Fathers action, for the Priests and High Priests, were types of Christs Priestly nature, and not of the Father; therefore, their imposition could not represent the Fathers action, in his impuring our sins to Christ.

Imposition of hands with confession of sin upon the head of the sin offering, can not be a type of Gods imputing our sins to Christ, but it signifies the owners faith of dependance,

Trade. *What then I pray you did this imposition of hands, with confession of sin, upon the head of the sin offering signifie?*

It signified the owners faith of dependance, upon his Sacrifice of Atonement, for the procuring of the Fathers Atonement for all those sins that he had confessed and repented of; for no mans sin-offering was accepted of God, except he made confession of his particular sins unto God, *Levit.* 5. 5, 6. which confession of sin was ever joyned with a promise to forsake sin, *Pro.* 28. 13. *Psal.* 51. 20, 21. and the *Ebrew* Doctors do also say, that Atonement is not made for any man untill they confesse, and turne away from doing the like againe for ever, see *Ainf.* in *Levit.* 5. 5. and in *Num.* 5. 7. Atonement is not made for sins past, without particular confession, and without a promise of forsakeing the same sins for time to come; and therefore the practise of the Ceremoniall Law, was to renew their sacrifices of Atonement, as they renewed their sins.

Secondly, No mans sin-offering was accepted upon the Altar, unless he imposed both his hands, and leaned with all his might upon the head of his sin offering: and this imposition, was to typifie and to testifie his faith of dependance in resting and leaning upon Christs Sacrifice of Atonement, as the meritorious procureing cause of the Fathers Atonement. And in this sense the Apostle doth teach us to understand this imposition of hands, *Let us draw neer with a true heart to him and with fulness of faith, Heb.* 10. 22. that is to say, with the faith of full dependance, leaning upon Christs mediatoriall sacrifice of Atonement, for the procuring of his Fathers Atonement; and the *Ebrew* Doctors do thus expound this imposition of hands, with confession of sin upon the head of

the

the Sacrifice, They say that neither reconciliation doth in *Levit.* 16. nor the sin offering nor the trespasse offering, do make Atonement for any, but for them that repent and beleeve in their Atonement: See *Ainsw.* in *Levit.* 4. 4. and in *Levit.* 1. 4. and what other sacrifice of Atonement can any man beleeve in and depend upon, but the Sacrifice of Christ, who made his Soule a sacrifice of Atonement for all our sins.

And because *Cain* wanted this faith of dependance, therefore his Sacrifice made no Atonement for him; but on the contrarie, it was evill in Gods sight, 1 *John* 3. 12. and therefore God did reject it, *Gen.* 4. 5. But *Abel* offered a greater sacrifice then *Cain*, *Heb.* 11. 4. because it was offered with faith of dependance upon the mediatoriall sacrifice of Christ, as the procuring cause of his Fathers Atonement; and the true nature of faith is defined by resting or leaning upon, as in *Pro.* 3. 5. *Esa* 50. 10. *as the house doth leane upon the foundation*, *Esa.* 28. 16. *Esa.* 10. 20.

Tradef. *Your exposition of this Leviticall imposition, is differens from the exposition of sundry learned men, who do expound it of laying our sins upon Christ by Gods imputation.*

Divin If you will make this imposition of hands upon the head of the sin offering to represent Gods laying of all the sins of the Elect upon Christ by imputation, then the same act of imposition upon the head of their Sacrifices of praise, must have the same signification; for every owner must impose both his hands with all his might upon their Sacrifices of praise (as well as upon the head of their sin offerings) *Levit.* 3. 2. but they did not impose hands upon the head of their Sacrifices of praise, with confession of sin, but with the confession of such particular mercies as they had received from God: see *Ainsw.* in *Levit* 3. 2. Therefore that act of imposing hands upon the head of their Sacrifices of praise, cannot signifie Gods laying of our sins upon Christ by imputation; but it must needes signifie the laying of our persons by our faith of dependance upon the Sacrifice of Christ, for the procuring of Gods favourable accepration, as well when we make confession of particular mercies, as when we make confession of particular sins.

The common doctrine of imputation is built upon such phrases as doth beget many absurd consequences.

And I will now give you some considerable Arguments, why the act of imposing hands upon the head of their Sacrifices, did signifie the owners faith of dependance upon Christ.

First, They imposed hands and leaned with all their might upon their burnt-offerings, *Levit.* 1. 4. and this they did with prayer and supplication to the Lord, for such mercies as they wanted, *Iob.* 40. 8. 1 *Sam.* 13. 12. *Ezra* 6. 9, 10. Secondly, they imposed hands and leaned with all their might, upon their sin-offerings *Levit.* 4. and then they confessed their sins. Thirdly, They impose hands upon their sacrifices of praise *Levit.* 3. 2, 8. 13. and then they made confession of such mercies as they had received; therefore this act of imposition, must needes represent their faith of dependance in resting and leaning upon the mediatoriall Sacrifice of Christ, as the procuring cause of Gods favourable Atonement and acceptance, and in this respect the Father doth testifie his acceptation of all the Elect that depend upon the mediator by faith, saying, *Behold my servant whom I have chosen, my beloved in whom my soule is well pleased: in him shall the Heathen trust*: Mat. 12. 18. 21. that is to say, in his mediatoriall person and Sacrifice, shall the Heathen trust, or depend for their acceptance.

Secondly, When our Saviour ascended into Heaven, he gave his Disciples power to cure diseases, by imposing their hands upon the sick, *Mark* 16. 18. but our Saviour did not meane that they should cure sick persons by the bare act of laying their hands upon the sick, but by their faith especially, which they testified by the act of laying on their hands.

Thirdly, When *Peter* and *Iohn* came to *Samaria*, they prayed for certain beleevers, that they might receive the Holy Ghost, namely, that they might receive miraculous faith, and other such like gifts of the Holy Ghost, *Acts* 8. 15. 17. *Acts* 19. 6. and after prayer as soone as they did but lay their hands upon them, they received the Holy Ghost: and many other signes and wonders were wrought amongst the people by the hands of the Apostles, that is to say, by their miraculous faith, represented by the laying on of their hands; but if any did impose hands upon the sick without miraculous faith, they could not by that action worke miracles.

Fourthly, When *Ananias* was commanded to recover *Paules* sight, he laid his hands upon his eyes and said, brother *Saul* receive thy sight, *Acts* 9. 17. and so *Paul* to represent his faith in the power of Christ, did lay his hands upon the father of *Publius*, and so did recover him, *Acts* 28. 8.

Hence

Hence I reason thus, if laying on of hands was used in the primative Church, as a signe of their miraculous faith, then why may not the same act of laying on of hands upon the head of their sacrifices, signifie their faith of dependance upon the Sacrifice of Christ, as the procuring cause of the Fathers Atonement, and truly when faith of dependance is joyned with Sacrifices, or with prayers to God, then God is highly well pleased, with such sacrifices and with such prayers, 2 *Chro.* 13. 18. 2 *Chro.* 16. 7, 8. 2 *Kings* 18. 21, 22. Fiftly, The action of the hands in holy duties, is often used to represent the faith of the Godly.

As for example, When *Moses* lift up his hands in prayer against the *Amalakites*, it is said that *his hands were faith*, *Exod.* 17. 12. that is to say, were steady, for they were made steady by *Aaron* and *Hur*, as a signe of his faith which was steady, in the expectation of Gods assistance against the *Amalakites*. Againe, the lifting up of hands in prayer hath been often used as a signe of the faith of expectance: when the soules of Gods people have expected to receive such and such mercies from God, they have lift up their hands to receive what they pray for: *In thy name* saith *David, will I lift up my hands* Psal. 63. 5. *and let the lifting up of my hands be acceptable as evening Sacrifice*, *Psal.* 141. 2.

And as soone as *Ezra* had ended his prayer, all the people said *amen, amen*, with lifting up their hands by that action, they testified their faith of dependance, upon the mediator, for the receiving of what they had prayed for, *Nehe.* 8. 6.

Sixtly, when *Moses* deprecated, that God would take away his Plagues from *Pharaoh*, he spread abroad his hands to signifie his faith in God for the averting of those judgements from *Pharaoh*, *Exod.* 9. 29. 33. but spreading abroad the hands without faith, will worke no miracles.

Seventhly, The lifting up of hands was commanded to be used by the Priests, as a priestly action, when they blessed the people in the Temple, immediately after the dayly morning Sacrifice, *Num.* 6. 23. and in *Levit.* 9. 22. *Aaron lift up his hands toward the people and blessed them*: In like manner after the reading of the Law, in their *Synagogues*, if any Priests were present, they lift up their hands and blesse the people; and this gesture they used to signifie their faith of expectance, that God would certainly blesse

those

those that did truly seeke his face in his Ordinances: In like sort when our Lord Christ had fulfilled his ministerie here upon earth, *he lifted up his hands and blessed his Disciples*, Luk. 24. 50.

These severall gestures of the hands, did all represent the faith of the acter, and therefore we are warned to bring *clean hands and a pure heart unto Gods worship*, that is to say, such a clean heart, as purified by faith, *Acts* 15. and such cleare hands as are also purified by faith, *Psal.* 24. 4. *Psal.* 26 6. 1 *Tim.* 2. 8.

From all these considerations laid together, it is evident that the act of laying on of hands with all their might, upon the head of their sacrifices, was to signifie the fulnesse of their faith of dependance upon the mediatoriall Sacrifice of Christ, as the procuring cause of his Fathers Atonement, which comprehends under it, his mercifull pardon for our justification, and his favourable acceptation of our persons, with his adoption.

Eightly, If you will make the act of laying on of hands upon the head of the sin offering, to signifie Gods laying our sins upon Christ by imputation. Then the same act of laying on of hands with confession of sin upon the head of the *scape goat*, must also signifie that God did impute our sins to Christ, as well after he was escaped from death by his resurrection and ascension, as when he made his oblation here upon earth; for the High Priest in the name of all *Israel* did impose his hands, and confesse the sins of all the congregation, upon the head of the live *scape goat*, as well as upon the head of the *goat* that was slain for a sin offering: The High Priest cast lots upon these two *goates*, the one was to be kild for a sin offering of the whole Church, and then the High Priest in the name of the whole Church, did impose both his hands upon the head of this sin offering, as it may be certainly proved by *Lev.* 4. 15.

Christ doth still beare our sins in Heaven, as much as ever he did here upon earth.

Secondly, The High Priest also in the name of the whole Church, did impose both his hands upon the head of the live *scape goat*, and so sent him away alive into the wildernesse, *Levit.* 16. 7. &c. these two *goats* signified the death and resurrection of Christ: the *goat* that was kild for a sin offering, signified his death, and the live scape *goat* signified the escaping of Christ from death, by his resurrection, and so bearing away the sins of all the Elect from them by his resurrection, ascension and intercession for them in Heaven,

and

and it is evident that these two *goats* did typifie the death and resurrection of Christ, for he was put to death concerning the flesh, *but he was quickned by the spirit*, 1 *Pet.* 3. 18. and *Paul* opens it thus, *He powred out his soule to death for our sins, and rose againe for our justification*, *Rom.* 4. 25. so I read the text, because *Pauls* Greek is borrowed from the 70. in *Esa.* 53. 12. where the Hebrew is, powred out.

The High Priest did impose both his hands upon the head of the live scape goat, and confessed over him all the iniquities of the Sons of Israel, and all their trespasses, and all their sins, and put them upon the head of the live scape goat, and sent him away by a fit man into the wilderness, and so the live *goat* Buck did beare upon him all their iniquities, *Levit.* 16. 10. 21, 22. and thus by the doctrine of imputation, Christ is gone as a guilty sinner into Heaven. *Lev* 16. 10, 21, 22.

But the Hebrew Doctors did not understand this imposition of hands, with confession of sin, of Gods imputation, but they understood it to be as a typicall signe of their faith of dependance upon Christs Sacrifice of Atonement; and so much the prayer of the High Priest doth import, for when he imposed his hands upon the head of the live *scape goat*, he said, *O Lord, make Atonement now for the sins, and for the iniquities, and for the trespasses of thy people* Israel, see Ainsw. in *Levit.* 16. 21. *and thus the Lord laid upon him the iniquitie of us all*; or as *King James translation* hath it, *the Lord made the iniquity of us all to meet upon him*; namely the iniquities of the whole Church.

From this act of laying on of hands upon the head of each of these two *goats*; I reason thus.

If the High Priests laying on of hands upon the head of the sin-offering, did represent Gods laying the sins of all the Elect upon Christ by imputation, when he made his soul a Mediatoriall sacrifice of Atonement for our sins: Then the same action of the High Priest done upon the head of the live scape goat, did also represent the Lords laying the sins of all the Elect upon Christ by imputation, when hee ascended into heaven to make intercession for them.

2. If Gods imputing of all the sins of the Elect to Christ, was the cause of Gods extream wrath upon him, when hee made his soule

ſoul a ſacrifice for ſinne here on earth: then by the ſame reaſon Chriſt doth ſtill bear the wrath of God for our ſins in heaven; for Chriſt doth ſtill bear our ſins in heaven, as much as ever he bare them here upon earth. And thus by the common doctrine of imputation (which is built upon this phraſe of *Bearing ſin*) you cannot avoid the blaſphemous conſequence.

Tradeſ. *I confeſſe I am not able to gain-ſay any of your Interpretations hitherto, and yet I am not ſatisfied in the point in queſtion: and therefore I deſire to propound another Scripture to your conſideration, which is much alledged by Divines to prove the common Doctrine of Imputation.*

2 Cor. 5. 21. *In* 2 Cor. 5. 21. *God made him to be ſin for us, which knew no ſinne.*

How elſe did God make him to be ſin for us, but by imputing the ſins of all the Elect to him.

God made Chriſt to be ſin for us when he ordained him to give his ſoul as a mediatorial ſacrifice for our ſins.

Divine. If this Text be rightly expounded, it will not prove any ſuch matter as you alledge it for: for this phraſe, *he was made ſin for us*, muſt not be taken in the proper literall ſenſe, but in a metaphoricall ſenſe: for it is borrowed from the Leviticall Law, where the ſacrifices for ſinne are often called *Sin* in the Hebrew Text, though our Engliſh Tranſlations have added by way of Expoſition the word *Sacrifice*: as for example, in *Exod.* 29. 14. 36. the Hebrew ſaith thus, *It is a ſin*; but we tranſlate it thus, *it is a ſin-offering*: we adde the word *offering* to the word *ſin*, as the Hebrew Text alſo ſometimes doth: but moſt uſually the Hebrew Text doth call it *a ſin* and no more, as in *Lev.* 4. 3. 8. 21. 24. 25. 29. 32. 33. 34. & 5. 9. 11. & 6. 17. 25. 30. & 7. 7. 37. & 8. 14. & 9. 7, 8. 10. 22. & 12. 6. & 14. 13. 31. & 15. 15. & 16. 3. 5. 9. 25. 27. & *Lev.* 23. 19. & *Numb.* 6. 11. 16. & *Numb.* 7. 16. & 8. 12. & *Numb.* 15. 24, 25. & *Numb.* 18. 9. & *Numb.* 28. 22. in all theſe and in ſundry other places, the ſin-offering is called *a ſin* in the Hebrew Text, and this Hebraiſme *Paul* followeth in 2 *Cor.* 5. 21. ſaying, *God made him to be ſin for us.*

The Apoſtle never meant that God made him to be ſin for us, by a Judiciall imputing of our ſins unto him, as Judges doe, when they impute ſin and inflict puniſhment upon malefactors: but the word *made*, and the word *ſin* muſt have another ſenſe.

1. The word *made* is a word of Election and Ordination: God made

made him to be ſin, that is ſay, he ordained him to be our Mediator, namely, as he ordained him to be our Prieſt and Sacrifice, that ſo he might make his ſoul a ſin-offering for our atonement.

Chriſt ſaith thus, *Burnt-offering and Sin thou haſt not required*, *Pſ.*40.6. Chriſt cals the ſin-offering, nothing but ſin, but the Apoſtle in Greek doth expound it thus [*For ſin*] *Heb.* 10. 6. hee joynes the particle *For* to the word *ſin*; and thereby he doth teach us, that the ſin-offering was not made ſin by impoſition of hands and by confeſſion of ſin upon the head of it: the particle *For* is not ſutable to that ſenſe, therefore ſeeing the Apoſtle doth explain the word *ſin* by the particle *For*, I may well conclude that Chriſt was not *made ſin for us* by Gods imputation, but *he was made ſin for us*, that is to ſay, *A ſacrifice for our ſins*: and ſo the Hebrew Text doth ſometimes explain it ſelf, by joyning the word *for* to the word *ſin*, as in *Lev.* 6.26. and in *Lev.* 9.15. *The Prieſt did offer it* [*For ſin.*]

2. This phraſe *he was made ſin for us*, is further opened by another Leviticall inſtance taken from the water of purification, which is called *ſin* in Hebrew, in *Numb.*19.9. but it was not called ſinne in reſpect of any ſinfull quality that was imputed to it, neither was it called ſin, becauſe it was imployed to any ſinfull uſe: but it was therefore called *ſin-water*, becauſe it was the water of purification from ſin, and becauſe it ſanctified the unclean, *Numb.* 8.7. and becauſe it figured the bloud of Chriſt which purgeth the conſcience from ſin, *Heb.*9.13,14.

3. This phraſe *he was made ſin for us*, is further opened by another Leviticall phraſe taken from the money that was provided to buy the publike ſacrifices withall; That mony was called *ſin-mony*, and *Treſpaſs-mony*, not becauſe it was ſinfully gotten, or ſinfully imployed, but becauſe it was imployed to buy the publike ſacrifices for ſin, and the publike ſacrifices for treſpaſs-offerings for the whole Church, 2 *Kings* 12. 16. *Nehem.*10. 32,33. and in this ſenſe God made Chriſt to be ſin for all his true Iſrael, not by impuring their ſins to him, but by electing and ordaining him to be a ſin-offering and a treſpaſs-offering, and a whole burnt-offering of atonement, *He is the Lamb of God that doth bear away the ſins of the world*, John 1.29. 1 Joh. 3.5. namely, by his Mediatoriall ſacrifice of Atonement.

Christ did impute all our sins and trespasses to himself as much as ever the Father did.

4. If you will stand to the common doctrine of imputation, and still say that God made Christ to be sin for us, by imputing all our sins to him: then from the same kind of phrase, you must hold that Christ made himselfe a Trespass for us, by imputing all our Trespasses to himself: for *Esay* doth tell us that he made himself A Trespasse, or a guilt for us: so the Hebrew Text speaks in *Es.* 53.10.

And if Christ made himself a Trespasse for us, by imputing all our trespasses to himselfe, then he must likewise inflict upon himself all the curses of the Law that are due to us for our trespasses: this absurd consequence you cannot avoid by the common doctrine of imputation, because it is raised upon the like phrase of speaking: and thus you make Christ to be his own self accuser and executioner.

But the truth is, Christ did no otherwise make himself a Trespass or a guilt for us, but as he made himself a Trespass-offering for our sins, he is called a Trespass answerable to the sacrifices of the Law, which are sometimes called A Sin, and sometimes A Trespass: see *Ainsw.* in *Lev.* 5.6. and in *Lev.* 6. and in *Lev.* 7.38. &c. Thus *Paul* and *Isa.* do exactly agree in their Levitical phrases: *Isa.* saith that Christ made himself A Trespass for us, and *Paul* saith, that God made Christ to be sinne for us: therefore the exposition of both must be framed from the same Leviticall Typicall sense and meaning.

Trades. *I confess I am not able to contradict your interpretations hitherto, and yet I am not satisfied in the point in question: therefore I will propound some other Scriptures to your consideration out of the Evangelists, which are usually alledged to prove that Christ bare the wrath of God for our Redemption, as it is due to our sins from the curse of the Law.*

Mat.26.37 *Matthew* saith, *That Christ was sorrowfull and grievously troubled.*

Mar.14.33. *Mark* saith, *That he was sore afraid and amazed.*

Luk.22.43, 44. *Luke* saith, *That Christ was in an Agony*: and most Divines do affirm, that this Agony was not caused from his striving with the terrours of death, but it was caused by the infinite wrath of God, which lay much more heavier upon him then the terrors of death: and they enforce this assertion with a threefold Reason.

1. They

1. They say that his Agony was so great that it made him sweat great drops of blood, which trickled down from his body to the ground.

2. They say that his Agony was so great, that God was fain to send an Angel from heaven to support him under it.

Luke doth set down the appearance of this Angel before his Agony: But Mr. *Calvin* doth affirm that his Agony went before, and that it was the true cause why God sent an Angel to comfort him.

3. They say, that if Christ had made all this adoe against a meer bodily death, he should have shewed himself to be more fearfull of death then many Martyrs have done; for many Martyrs have died with more courage and lesse feare of death a great deal, and it is not credible that Christ would shew more fear of death then many Martyrs have done, but that something else was the cause of it, namely Gods wrath.

Divine. I will by degrees examine the interpretation of all these Scriptures, *Matthew* saith, *That he was grievously troubled*, and *Mark* saith, *That he was sore afraid*: Hence you infer, that Christ could not be thus troubled and thus afraid at a meer bodily death; Therefore you conclude, that he was thus troubled and afraid at the wrath of God inflicted upon his soul for our sins.

This interpretation is taken upon trust from other Expositors: but however, I conceive you will see reason by and by to think that Christ made all this adoe against a meer bodily death only.

1. Doe but consider what a horrid thing to true humane nature the death of the body is, and then consider that Christ had a true Humane Nature like unto all other men, except in the point of sin: and therefore why should not he be troubled with the fear of death, asmuch as his Humane Nature could bear without sin.

2. Doe but consider that all mankind ought to desire and endevour to preserve their naturall lives as much as in them lies in the use of means, in obedience to the sixth Commandment: and therefore seeing Christ as he was true Man could not prevent his death by the use of means, he was bound to be troubled with the fear of death asmuch as any other man.

From these two considerations wee may easily collect what

Christ was much pained in his minde with the thought of his death, long before the time of his death came.

was the true cause why Christ was so much pained in his minde with the fear of death, not only in the night before his death, but at other times also, even long before the time of his death came. *I have a Baptism* (saith Christ) *to be baptised withall, and how I am pained* (or distressed, as a woman in travel) *untill it bee ended*, Luke 12.50.

But *Matthew* and *Mark* in the places cited, speak onely of those sorrows which fell upon him in the night before his death; *Matthew* saith, he began to be grievously troubled, that is to say, he began afresh to be tronbled, with the neerer approach of his death then formerly: M. *Calvin* in his Harmony upon these words, speaketh to this effect: *We have seen* (saith he) *our Lord wrestling with the feare of death before: but now* (saith he) *hee buckleth his hands with the temptation: Matthew* cals it the *Beginning of sorrow*, because the pains of death were now approaching: his naturall fear of death lay hid before, but now it doth bewray it self, and the most inward affections of nature lay themselves open: God had already exercised his Son with some tast of death before, but now hee woundeth deeper by the approach of death, and striketh with an unwonted fear.

And in another place M. *Calvin* saith thus: *When Jesus saw* Mary *and the Jews weep for the death of* Lazarus, *he wept also and groaned in spirit, and troubled himself*, Jo. 11.33. 35. upon these words M. *Calvin* asketh this question: How doth this groaning and perturbation agree to the Sonne of God? In my judgement (saith hee) it is plain, that when the Son of God did put upon him our flesh, he did also willingly take upon him human affections, that so he might not differ from his brethren in any thing, sin only excepted: and by this means saith he, the glory of Christ is no whit impaired, seeing that his submission was onely voluntary, whereby it came to passe that he was like unto us in the affections of his soul: and by this he proved himself to be our brother, that so we might know that we have such a Mediatour as is touched with our infirmities, and is ready to help us in that which he felt in himself.

And when Jesus groaned again, v.38. M. *Calvin* saith, that 'tis no marvell that he groaned again: for the violent tyranny of death (which he was to overcome) was present now before his eyes.

By

By these sentences out of M. *Calvin* wee may see that Christ was deeply touched with the fear of death, for he wept and groaned in spirit, and troubled himself with sorrow for the death of *Lazarus*: I cannot apprehend that he was afraid of the wrath of God for our sins in the night before his death, for then he could not have said as he did: *I have set the Lord alwayes before mine eyes, he is at my right hand therfore I shall not be moved: Ps.*16.8. I cannot apprehend that his troubled feare did exceed the bounds of true naturall fear.

Mr. *Calvin* saith *that we must distinguish between the infirmities of our Saviours flesh, and our infirmities: for in us* (saith he) *there is no affection without sinne, because all men doe exceed the measure of a right moderation, but Christ* (saith he) *was so troubled with sorrow and fear, that he never murmured against God, but remained stedfast to the rule of temperanee:* Hee was pure without all spot, and therefore his affections were pure and unspotted, and yet his affections did witnesse his true humane infirmity; And therefore as much as true humane nature could bear, he was stricken with the fear of death: and in *John* 11.33. he saith thus, *Mens affections they are corrupted two manner of wayes.*

1. They are carried with a troublesome motion, because they are not ordered according to the Rule of modesty.

2. They doe not always arise from a lawfull cause, or at least they are not referred to a lawfull end.

But at the first it was otherwise, for when God created *Adam* he gave him affections that were dutifull to reason, and inasmuch as they are now disorderly, it is an accidentall fault: *But the affections* (saith he) *that were in Christ were without any disorder, because they were framed wholly to obey Gods will:* so that if you confer his passions with ours, they will differ no lesse then cleer water from filthy puddle.

These sentences of M. *Calvin*, may advise us how we doe attribute such a kinde of fear to Christ as might disorder his pure naturall affections, which doubtlesse would have fallen upon him, if he had undergone the pain of losse for our sins, such as the damned doe feel in hell, as the common doctrine of imputation doth teach.

I apprehend that the quality of our Saviours troubled fear which he suffered the night before his death, did arise onely from his naturall fear of death: and if he had died without any manifest fear of death, it would have occasioned wofull Heresies, yea although Christ was so carefull as he was, to give such evident proof of the truth of his humane nature as he did, yet sundry Heretiques have risen up that have denied the truth of his Humane Nature, affirming that he took no flesh of the Virgin *Mary*, but that his body was from heaven of a heavenly nature, it was necessary therefore that he should be stricken with the fear of death as much as his true Humane Nature could bear without sin, as M. *Calvin* doth well observe.

Secondly, If the qualitie of his troubled feare of death which he expressed to his Disciples, in the night before his death, had arisen from the sense of his Fathers wrath inflicted upon him for our sins, then you must also say that he suffered his Fathers wrath for our sins, 6. dayes before this, for 6. dayes before this, he said to his Disciples, *I have a baptisme to be baptized withall, and how am I pained, (or distressed in mind as a woman in travell) untill it be ended, Luk.* 12. 50. in this speech our Saviour doth express as much distress of mind, as he did in that place of *Matthew* and *Mark*, which you have cited, and yet I know no Expositer that did ever collect such a torment from this place of *Luke*.

Thirdly, Our Saviour doth explaine the qualitie of those sorrows which he suffered at the time of his death, unto the two Sons of *Zebedeus*: He tels them *they must drink of his cup, and be baptized with his baptisme*, *Mark.* 10. 39. He tels them that they must be conformable to the qualitie and kind of his sufferings, though perhaps there might be some difference in the degree of their sufferings, and he doth explain the kind of their sufferings, by a two fold expression?

First, *He tels them that they must drink of his cup*, that is to say, of the same bitter portion of death, for the term cup is often used for a measure or portion, sometimes it is put for a measure or portion of joy and comfort, as in *Psal.* 16. 5. and in *Psal.* 23. 5. and sometimes it is put for a measure or portion of punishment or affliction, as in *Psal.* 11. 6. *Psal.* 75. 8. *Isa.* 51. 17. *Jer.* 25. 15. 17. 28. and this cup is filled sometimes from the Lords hand, and sometimes

times from mans hand: But in the present case, between Christ and the Sons of *Zebedaus*, the cup or portion wherein they must parallel each other, is persecutions and death from the hand of wicked Tyrants; yea sometimes the Godly do not only drink a cup, but a full cup of bitter affliction, *Psal.* 73.10. yea a very great measure, called in *Hebrew*, *Shaliſh*, *of three*, which is a third part of the greatest measure, four times as big as the usuall cup to drink in: see *Ainſ.* in *Pſal.* 80. 6.

Secondly, *He tells them that they must be baptized with his baptiſme*, that is to say, they must be put to death by the malice of tyrants, as he must be, and this is expressed by the metaphor of baptising: for baptising is a diving, or drowning of the whole body under water, and therfore Christ ordained baptising to be used of his people as a typicall signe of drowning and mortifying the body of sin in his blood. But baptising by tyrants, was used to drown mens bodies by death, and therfore Christ saith, *I am entred into the deep waters* *Pſ.* 69. 2. 15. *Pſ.* 88. 16. and in this very sence the Apostle saith, ; *Elſe what shall they do that are baptized for dead* (namely, that are baptized with death as Martyrs are) *If the dead riſe not at all, why are they then baptized for dead?* 1 Cor. 15. 29. Godly Martyrs would never be baptized with death, if the hope of a better resurrection did not animate their spirits to suffer death for the truths sake, being thereby conformable to the death of Christ, as *Paul* doth intimate in *Phil.* 3. 10, 11. Lev 26.10.21,22.

By these two expressions, which are *ſynonima* or *equivalent*, our Savior doth inform the two Sons of *Zebede* what the true nature of his sufferings should be, namely, no other but such only as they should one day suffer from the hands of tyrants: therefore the troubled feare which *Matthew* and *Mark* do ascribe unto Christ a little before his apprehension, must be understood of his naturall feare of death, and not of his Fathers wrath, and so consequently, all the sufferings of Christ were from mans wrath and malice, incited by the Devill (with Gods allowance) but not from Gods wrath: his soule was not touched with any suffering (from Gods wrath at all) except by way of sympathy from his bodily sufferings onely.

Tradeſt *I conceive you are greatly mistaken to say that Christ did so much trouble himself with the fear of his naturall death*

only

onely, seeing Luke *doth affirm that his troubled feare, caused him to sweat drops of blood, I think no naturall feare of death could have caused such an agony: Therefore doubtlesse his troubled feare was caused by the feeling of his Fathers wrath, which now had seised upon his soule for our sinnes.*

Divine, If the circumstances of his Agony be well weighed, it will appeare that it did not proceed from his Fathers wrath, but from his naturall fear of death only: The text runs thus: *Being in an Agony, his sweat was as it were great drops of blood,* and in another place *Luke* doth tell us, *That the remembrance of his death, did breed a great pain in his minde, long before the time of his death came, even like the pains of a woman in travel;* and such kind of pains in the mind might well be called sweating paines; and as he was true Man he must be touched with the fear of death in a very great measure, as the Prophets did foretell in *Psal.*22. and in *Psal.*69. therefore it was necessary that he should be stricken with the fear of death as much as his true Humane Nature could beare without sin, as I noted ere while from M. *Calvin.*

2. Adde to these pains of his minde, his earnest prayer to be delivered from his naturall fear of death, for he must fully and wholly overcome his naturall fear of death before he could make his oblation; *and therefore he did pray often and earnestly with strong crying and teares to be delivered from the fear of death,* and such prayers may well be called sweating prayers.

These two things concurring together in our Saviour, might well cause a violent sweat over all his body with great drops like drops of blood.

The feare of death doth often cause men to sweat; and earnest prayer doth often cause men to sweat.

Hence I reason thus: If the natnrall fear of death, and the striving of the spirit in earnest wrestling prayer, may cause men to sweat, then it might cause our Saviours Humane Nature to sweat much more, 1. because he must be stricken with the fear of death as much as his true Humane Nature could bear, without sinne to fulfill the predictions of all the Prophets; and 2. because he could pray above measure, more earnestly then any man, because he had the spirit of prayer above measure, therefore he might and did so strive in prayer with God for power to overcome his na-

turall

turall fear of death, in which respects it might well cause him to sweat great drops like drops of blood; so then Christ had two things to doe at this time: the one as he was true Man, and the other as he was the Mediator: 1. as he was true Man, he must be touched with the fear of death as much as his true Humane Nature could bear without sin; and secondly, as he was Mediator, he must fully and wholly overcome his naturall feare of death by prayer, before he could make his oblation: for by mutuall covenant with his Father, his oblation must be an active Mediatoriall oblation, he must lay downe his own life by his own active will, desire and power, without the least naturall unwillingness to die, *John* 10.17,18. so that if there had remained in him but the least naturall unwillingnesse to die when he made his oblation, the efficacy of his oblation had been lost: therefore there was a necessity for him to pray, and to strive in prayer untill hee overcame it, as I shall further explaine the matter by and by in *Heb.*5.7.

No marvell then, that our Saviour fell into such an Agony in the night before his death, seeing it was not an easie thing to alter the property of nature from a desire to live, to a desire to die, and that not for his own ends or benefit, but for the sake of the Elect onely; and all this he must perform in exact obedience to his Fathers will; he must observe the due time of every action, the manner, the place, and the persons, and all other circumstances to fulfill every circumstance just as the Prophets had foretold, nothing must fail, if he had but failed in the least circumstance, he had failed in all, and his Humane Nature could not be exact in all these circumstances without the concurrence of his Divine Nature.

In all these respects his naturall feare of death could not chuse but be very often in his minde, and as often to put him into pain till he had overcome it.

2. Though it be very rare among men to sweat blood, and yet live after it, yet I conceive it is not beyond the power of Humane Nature so to doe: M. *Foxe* in his Booke of Martyrs reporteth from other Histories, that one *Scanderbeg* was in such an Agony when he was fighting against the Turks, *That the blood hath been seen to burst out of his lips with very eagernesse of spirit onely*; and I have heard also from credible persons, That *Alexander* the

see M. *Fox* in his Acts and Monuments *Tom.*1. *p.*373.

Great did ſweat blood in the couragious defence of himſelfe and others in a deſperate aſſault: and it is not unknown unto many that divers years ſince there was a ſweating ſickneſſe or a violent ſweating Feaver, that cauſed many perſons to ſweat out of their bodies a bloody humor, and yet many of them did recover and live many years after. But if their ſweating blood had been a ſign of Gods wrath upon their ſouls (as you ſay it was in Chriſt) then I think they could not have lived any longer by the ſtrength of nature.

3. Doe but conſider a little more ſeriouſly what a horrid thing to nature the approach of death is: ſee in how many horrid expreſſions *David* doth deſcribe it, in *Pſal.* 116. 3. and in *Pſal.* 18. 4,5. and in *Pſal.* 55. 4,5. in this laſt place *David* ſaith thus, *My heart is ſore pained within me, and the terrors of death are fallen upon me, fearfulneſs and trembling are faln upon me, and horror hath overwhelmed me:* he ſaith, *that his heart was ſore pained* (namely, as the pains of a woman in travel) and in *v.* 5. *horror hath overwhelmed me*, namely, with an amazed quaking, as it often fals out when the human ſenſes are ſmitten with ſudden fear, and ſo our Saviour was pained in his minde with the thought of his death a long time before the time of his death came: and therefore it muſt needs affect him the deeper when the time of his death was at hand.

Suppoſe that *Adam* in his innocency had grapled with the fear of death, would it not have wrought a ſtrange mutation in his naturall affections? and would it not have wrought a ſtrange paine in his minde? doubtleſſe it would, and like enough it would have cauſed a violent ſweat over all his body; no marvell then, if it wrought ſuch a ſweating Agony upon our Saviours pure Nature.

4. It is no ſtrange new doctrine to make the naturall feare of death to be the cauſe of Chriſts Agony, ſeeing other learned men doe affirm it: *Chriſtopher Carlile* in his Treatiſe of Chriſts deſcent into hell, *p.* 46. ſaith thus: *Was not Chriſt extreamly afflicted, when he for fear of death ſweat drops in quantity as thick as drops of blood?* and *Jo: Frith* a godly Martyr ſaith thus in his Anſwer to Sir *Tho: Moore B.* 2. *Chriſt did not onely weep, but he feared ſo ſore, that he ſweat drops like drops of blood running down upon the earth*, which was more then to *weep*: now (ſaith he) if

I

I ſhould ask you, why Chriſt feared and ſweat ſo ſore? what would you anſwer me? was it for fear of the pains of purgatory? hee that ſhall ſo anſwer, is worthy to be laughed to ſcorn: wherefore then was it? *verily even for feare of death,* as it appeareth plainly by his prayer, for he prayed to his Father, ſaying, *If it be poſſible, let this Cup paſſe from me:* what Cup was it that Chriſt would have to paſſe from him? Surely, it was no other Cup but ſuch as the two ſonnes of *Zebedeus* muſt drink of: and what cup muſt they drinke of, but the bitter Cup of their naturall death; therefore the Cup which Chriſt drank of, was nothing elſe but the bitter Cup of death. *Mark* 10. 38, 39.

Tradeſ. *I confeſſe that your interpretation of the cauſe of Chriſts Agony, doth make me doubt of my interpretation, and yet I am not ſatisfied in the point in queſtion, becauſe it is further objected that Chriſts Agony was ſo extream, that his Father was fain to ſend an Angel to ſtrengthen him, which M.* Calvin *thinks was not ſent till after he was in an Agony, and in all likelihood God would not have ſent an Angel to ſupport him againſt the fear of his bodily death, therefore it was to ſupport him under the ſenſe of his Fathers wrath.*

Divine. It paſſeth my underſtanding to finde out how an Angel could ſupport our Saviour under the ſenſe of his Fathers wrath; can Angels appeaſe Gods wrath? or can Angels ſupport a mans ſoul to bear it? it is abſurd to think ſo: God will not afford the leaſt drop of water to cool any mans tongue that is tormented in the flames of his wrath: therefore that cannot be the reaſon why God ſent an Angel to comfort him.

But on the contrary it is evident, that God doth often uſe to comfort his people againſt the fear of death by the Miniſtery of Angels: as for example, when *Eſau* came to deſtroy *Jacob*, God ſent an Angel to comfort him, *Gen.* 32. and when *Daniel* was caſt into the Lions den to be devoured, God ſent an Angel to comfort him, *Dan.* 6. and he ſent his Angel to deliver *Peter* out of priſon when his death was determined: why then ſhould not God ſend an Angel to comfort the Man Chriſt againſt the fear of death, ſeeing as he was true Man, he ſtood in need of comfort againſt the fear of death.

Chriſt as he was true Man, ſo he ſtood in need of the Miniſtery of Angels to comfort him againſt the fear of death and againſt other temptations alſo.

2. The Lord had bound himſelf by promiſe to ſupport the Me-

diator under all his temptations by the Ministery of Angels, as in *Psal.*91.11,12. *He shall give his Angels charge over thee to keep thee in all thy ways; They shall bear thee up in their hands, lest thou dash thy foot against a stone.* Therefore the Fathers sending of an Angel to comfort his Son in his Agony, was not an evidence that his Father was angry with him for our sins, but it was a sure evidence to him that his Father was highly well pleased with him even in the time of his Agony, and therefore also he sent an Angel to comfort him even in the view or knowledge of his Disciples, that they might take notice of the love of the Father to his Sonne in the time of his Agony, and that they might leave it upon record to the Church of God to the worlds end: it is likely that God sent this Angel to assure him that his prayer was heard, and to assure him that his naturall fear of death should be wholly taken from him before he made his soul a sacrifice for sin.

3. It is one chief part of the office of Angels to attend upon the Mediator both at his Birth, Baptisme and Death; God hath ordained them to attend upon Christ and upon all his members, especially in the time of their saddest trials and temptations; and therfore in the time of Christs threefold temptation, the Angels came and ministred to him, *Mat.*4.11. and this ministery of Angels in the time of his threefold temptation, was a sure argument not of his Fathers wrath, but of his Fathers love, *The Angels of God must ascend and descend upon the Son of Man*, John 1. 51.

Tradef. *Sir me thinks the naturall fear of death should not put our Saviour into such an Agony, for many Martyrs have gone through the fears and pains of death with more courage and lesse fear of death a great deal.*

There is good reason why Christ should shew more fear of death then many Martyrs have done.

Divine. I have given you I think sufficient reasons formerly to prove that the fear of death was the cause of his Agony, and good reasons there are why Christ should be more afraid of death then many Martyrs have been, namely, for the clear manifestation of the truth of his Humane Nature, and also for the accomplishment of the predictions that went before touching his sufferings: But if he would he could have shewed lesse fear of death, and more true valour then ever any Martyrs have done, as it is evident by his walking in the midst of the fiery furnace with the three Noble Martyrs in *Babylon*: But then his death would not have been so

usefull to his children, which for feare of death are all their life time subject to bondage.

Tradef. *Sir, I must needs acknowledge that I cannot contradict any of your expositions hitherto: but yet I am not satisfied in the point in question; and therefore I will propound another place of Scripture to your consideration, which is much cited by Divines to prove that Christs troubled fear in the night before his death was from the sense of his Fathers wrath for our sins.*

In Heb. 5. 7. *Christ in the dayes of his flesh when he had offered up prayers and supplications with strong crying and teares unto him that was able save him from death: And he was heard in that which he feared.*

Dr. Fulk *doth maintain* Beza *for expounding this word* Fear *to mean the fear of astonishment at the feeling of Gods wrath for our sins, which lay infinitely more heavy upon his soul then any torments did upon his body.*

See Dr. *Fulk* in his defence of our English Translation, p. 247.

Divine. I reverence your Authours, but yet I must tell you that there are other learned and godly Divines, that are contrary to them in the interpretation of this word *Fear.*

King *James* Translators doe read it thus in the margine: *Hee was heard, because of his piety:* and M. *Tyndall*, and M. *Overdale* translate it thus, *He was heard for his Reverence:* and the *Geneva* in other places translate the same Greek word [*godly*] *fear:* as in *Luke* 2. 25. *Simeon feared God*, and in *Act.* 8. 2. *Those that buried Stephen, are called Religious men fearing God*, and in *Heb.* 12. 28. they translate the same Greek word *godly fear*, *Let us have grace whereby We may serve God acceptably with Reverence and Godly Fear:* and in this very sense must the Greek word bee translated in *Heb.* 5. 7. *He was heard because of his godly Fear, or because of his Reverence, or pious Fear.*

The Greek word doth properly signifie such a *Fear* as makes a man exceeding wary and heedfull how he toucheth any thing that may hurt him: it signifies such a wary fear, as men have of the apple of their eye; they are exceeding carefull that not so much as a little mote may hurt it. This kind of wary and tender feare is proper to godlinesse: true godly persons will be very wary, not onely how they may doe every thing that may please God,

True godly fear doth make a soul carefull to doe every duty that may please God, and wary to shun the least sin that may offend God.

but also how they may avoyd every thing that may offend the tender ey of God, *Iob.* 1.1. and such a wary Godly fear was in Christ, (and therefore he is called *the Holy one of God*, *Ps.* 16.10.) he feared to offend God, lest there should remain in him but the lest naturall unwillingnesse to die, when he came to make his oblation, and therefore he offered up prayers and supplications with strong crying and teares, unto him that was able to save him from death: and he was heard because of his godly fear. And by this Greek word, the 70. translate, the Hebrew word *Chasid*, which signifies a gracious Saint, or one that is Pious, Merciful, and full of Godly fear and care, *Mi.* 7.2. *Pro.* 2.8. and by this Greek word the 70 expres the Godly fear of the *Rubenites Ios.* 22.24. & in *Le.* 15.31. *Ye shal religiously separate the Sons of Israel*, the 70 say, *ye shall make them wary*; so M. *Ainsf.* doth render the Greek word from the 70.

Secondly, I come now to explain the very thing it selfe, from which Christ prayed to be saved, and that was, that he might be delivered from death, and this petition was the Masterpiece of all his prayers.

But for the better understanding of the very thing it self, that he did so often and so earnestly pray to be delivered from, wee must consider him with a twofold respect: first as he was true man, and secondly as he was our Mediator. First as he was true man, he prayed to be saved from death conditionally: *If it be possible, let this cup pass from me.* Mat. 26. 39.

Secondly, We must consider him in this Text, as he was our Mediator; and so he prayed to be saved from death absolutely, namely, to be saved from his naturall feare of death, when hee came to make his oblation, for he knew well enough, that if there had remained in him but the least naturall unwillingnes to die, when he came to make his oblation, it would have spoyled the Mediatoriall efficacie of his oblation, for he had from Eternity Covenanted with his Father, to give his soule (by his own active power) as a Mediatoriall Sacrifice of Atonement for our sins; *Ioh.* 10. 17. 18. therefore he must not die a passive death, by the power of man, but he must die as a Mediator, by the actuall and joynt concurrence of both his natures, no man must or could force his soule out of his body, by all the torments they could devise, but he must separate his own soule from his own body, by the joynt concurrence

Christ in the dayes of his flesh did often and earnestly pray to his Father to be delivered from his naturall feare of death, when he came to make his oblation, lest it should spoyle the efficacy of his oblation, and he was heard because of his Godly fear.

of both his natures; and truely, if there had remained in him but the least naturall unwillingnesse to die, at the time of his oblation, it would have appeared one way or other, for the Lord did try him at his death, with sundry harsh and sharp tryals, for hee gave Satan liberty to instigate the *Iewes* and *Romans* against him, and with lyon-like cruelty, to naile his hands and feet to the Cross, where he aboad in great torments, three full houres together, but in all that time Satan could not finde any thing against him to blemish his oblation withall, and God could not finde any thing against him, because he testified his full acceptance by miracles at his death; and thereupon, the *Centurion said, truely this man was the Son of God*; Christ made his oblation in exact obedience to Gods will, both for matter, manner and time; and therefore as soone as the just appoynted houre (which was foretold by *Daniel*) was come; he did but say, *Father Into thy hands I commend my spirit*; and at that very instant he breathed out his soule, by the power of his God-head, *Heb.* 9. 14. and this *Mediatorial* action of his, was the highest degree of obedience, that the Father required, or that the Son could performe for mans Atonement and Redemption; his obedience in his death, was not legall, but Mediatoriall obedience, neither was his death, a bare humane death, but it was a Mediatorial death; it was the death and obedience of God-man: if he had died a passive death, it had been but a humane death, and if he had performed no other obedience but legall obedience, it had been but humane obedience, and then it could not have been meritorious for the procuring of Gods Atonement for our Redemption, justification and adoption.

But the death of Christ was Mediatorial, and therefore it was very often in his minde, and in his speech long before the time of his death came, as it may appeare by his often telling of it to his Disciples, as in *Mat.* 16. 21. and in *Mat.* 17. 22, 23. and in *Mat.* 20. 18, 19. 24. and in *Mat.* 21. 38. see also in *Mar.* 8. 31, 32. *Ma.* 9. 10. 12. *Luk.* 9. 22. 31. *Luk.* 12. 50. *Luk.* 17. 25. *Luk.* 22. 15. *Ioh.* 12. 27. by these Scriptures it is evident, that Christ did often speake of his death to his Disciples.: therefore seeing this action of his, was so often in his minde and mouth, he could not chuse but make it the Masterpiece of all his prayers, and doubtles in this respect chiefly, he spent whole nights in prayer, *Luk.* 6. 12.

The Masterpiece of all Christs prayers was to be saved from his naturall feare of death, when he came to make his oblation.

Luk.

Luke 22. 37. Yea he spent 40. dayes together in fasting and prayer; when he did first enter publiquely into his Mediators office, then he prayed for power and strength to do the office of the Mediator, and therefore it is no question but he did then pray in a speciall manner to be delivered from his naturall unwillingnesse to die, when he came to make his oblation; for if there had remained in him but the least naturall unwillingnesse to die at the time of his oblation, it would have spoyled the efficacie of his Mediatorial oblation.

Secondly, He prayed also to be delivered from the dominion of death, after he had made his oblation, and God heard him, and delivered him by his Resurrection on the third day, *Act.* 2. 24. 27.

Therefore, seeing Christ was so deepely possessed with this Godly feare, lest he should offend God by his naturall unwillingnesse to die, it must needs banish far from him that horrid feare of Gods wrath which your Authors say this word *feare* doth signifie: I confess I cannot but wonder that such learned men should expound the word *feare*, in this text, to meane such a dreadfull feare as they must needs feele that lie under the sense of Gods wrath.

Secondly, Neither doth the word *feare* in this text, signifie such an amazed naturall fear of death, as that other word fear doth signifie in *Mar.* 14. 33. which word I have expounded, to signifie our Saviors troubled naturall feare of death, and no more.

But I think I have said sufficient already, to prove that this word *fear* in *Heb.* 5. 7. must be understood of Christs Godly, tender, warie feare, lest he should offend God by his naturall unwillingnes to die, when he came to make his oblation; and therefore it caused him in the dayes of his flesh, to offer up many prayers and supplications, with strong cryings and teares unto him that was able to save him from death (namely, from his naturall fear of death) and he was heard because of his Godly fear.

Tradef. Sir, *I cannot for the present gaine say your Exposition of this Text, and yet I am not satisfied in the poynt in question; and therefore I will alledg another Scripture, which is much cited by Divines, to prove that Christ did suffer the wrath of God for our sinnes.*

In *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?*

most

Most Interpreters conclude from this Text, that God did suffer his Son in Anger, because he had imputed to him all our sins.

Divine. Many Divines I confesse, do make such an Exposition upon the word *forsaken*, in this text, as you do, but yet other Divines do differ from them.

Christ was not forsaken of God in anger when he suffered death upon the Cross.

Mr. Braughton saith, My God my God, *sheweth that Christ was not forsaken of God, but that God was still his hope.* Secondly, saith he, *The word* forsaken *is not in the text*, but why dost thou leave me, *but namely, Why dost thou leave me to the griefs following, from the malice of the* Iewes, *as they are expressed in the body of the* Psalme. Thirdly saith he, *None ever expounded one matter, and made his amplification of another.*

But *Ps* 22. hath amplification of griefes caused by men, and not from Gods anger. Therefore the proposition in Ver. 1. is not a complaint to God, that he forsooke his soule in anger for our sins.

M. *Robert Wilmot* also in his *Treatise upon the Articles of Christ descent into Hell*, sheweth at large, *that the tearm* forsaken, *is not so proper in this place, as the tearme* leave: and he doth parallel it with the word *leave*, in *Ps.* 16. 10.

M. *Ainsworth* saith *that this Hebrew word in Ps.* 22. 1. which we translate *Forsaken, may be translated, Why leavest thou me*, and saith M. *Ainsworth* in a Letter to my selfe, *There is no material difference betweene leaving and forsaking, so as the meaning be kept sound, for as God did never forsake his Son*, Ioh. 16,32. *so God did never leave his Son*, Ioh. 7. 29. Ps. 16. 8. *But especially, God did not forsake his Son in anger, when he performed the highest act of obedience that ever God required, or that the Son could performe when he made his soule a Mediatoriall Sacrifice of Atonement, yea, Christ himselfe doth testifie that his Father did not forsake him then, but on the contrarie, that he did then stand at his right hand to assist him, that he might not be moved Ps.* 16. 8. *Ps.*109. 31. *Ps.* 42. 6. *Esa.* 50. 7. 10. *yea, he doth testifie that he did alwayes, abide in his Fathers love, because he did alwaies keepe his Commandements*, Ioh. 15. 10.

Therefore it followes by good conseqeuence, that Christ doth not complaine in *Ps.*22. that God had forsaken him in anger for our sins: But our Saviours complaint must run thus, why hast thou left me into the hands of my *Malignant* adversaries, to be

used as a notorious malefactor? It is not so fit a phrase to say, Why hast thou forsaken me into the hands of my malignant adversaries? as to say, Why hast thou left me me into the hands of my malignant adversaries.

God forsakes the damned totally and penally, because there is no place of repentance left open to them: but he did not so forsake his Sonne, neither did he forsake his Son by any inward desertion, as hee doth sometimes forsake his own people for the triall of their grace: But he left his Son only outwardly when he left him into the hands of Tyrants to be punished as a malefactor without any due triall of his cause.

Therefore the complaint of Christ lies fair and round thus: *Why hast thou left me in my righteous cause unto the will of my malignant adversaries to be condemned and put to death as a wicked malefactor: formerly they sought daily to take me in the Temple, but they could not apprehend me, because thou didst stand by me in my just cause; But now the howre and power of darknesse is come upon me, because thou hast left me into their hands*, Luke 22. 53. *For now thou hast given the Devil leave to enter into* Judas *to betray me, and into the Scribes and Pharisees to apprehend me, and to accuse me to* Pilate *with sundry grosse and false imputations: Now thou hast left me also into the hands of the* Roman *Deputy to condemne me, and to crucifie me with Lion-like rage, as if I were a grosse Malefactor, without any legall proof of those things which my Malignant adversaries the* Jewes *doe lay unto my charge.*

And after this manner that blessed Martyr *John Hus* did expostulate his cause with God, for he maintained the truth of the Gospel: and yet God left him (as he did *Daniel*) unto the will of his malignant adversaries, namely, unto the will of the Popish Councell of *Constance*, so that he could not obtain so much justice at their hands as to have his cause duly tried; they accused him for an Heretique, and yet they refused to make proof of any particular Heresie against him, and at last they condemned him to bee burnt for an Heretique; In this case he appealed to Iesus Christ for justice, saying, *My God, My God, why hast thou forsaken me?* but doubtlesse, if *Iohn Hus* had thought that Iesus Christ had forsaken his soul in anger, when he used that phrase, he would never

See his Formall Appeal in *Fox Tom. 1. p. 85.*

ver have died a Martyr. Therefore his meaning by that ſpeech was no more but to expoſtulate his caſe with Chriſt, why he left him into their mercileſſe hands in ſo good a cauſe, ſeeing he could not obtaine ſo much common juſtice as to have his cauſe duly tried.

Another godly Martyr and Preacher at *Burdeaux: Amond de Laroy* by name, being examined with extream tortures for the truth of the Goſpel, fainted away in the time of his torments, but as ſoon as he came to himſelf again, he ſaid, *Lord, Lord, Why haſt thou forſaken me?* Ex Fox Tom. 2. p. 130.

And truly if God had not forſaken *Iohn Huz* in his good cauſe, his precious faith and conſtant perſeverance, had not been ſo well known and manifeſted, for the glory of God, for the witneſſing of the truth, and for the good example of others, neither had the tyranny of Antichriſt been ſo much detected, nor ſo much abhorred of the *Bohemians*, as it was by their unjuſt proceedings againſt him.

And for ſuch like holy ends as theſe, God forſook *David* in a good cauſe: ſee *Pſ.* 43. 2. & *Pſ.* 74. 1. & *Pſ.* 44. 23, 24. & *Pſ.* 13. 1, 2. and in *Pſ.* 42. 9. *David* doth there complain to God, ſaying, *My God, my Rock, Why haſt thou forgotten me? why goe I mourning becauſe of the oppreſſion of the enemy?* and juſt after this ſort muſt the complaint of Chriſt be underſtood in *Pſ.* 22. 1. *Why haſt thou left me in my righteous cauſe to be condemned againſt law and juſtice, I know no evill in my hands, neither can my malignant adverſaries juſtly and legally prove theſe ſinnes againſt me which they lay to my charge, and yet they bear others in hand that I ſuffer death juſtly, and therefore in a ſcoffing manner they ſay, If thou bee the Sonne of God come down from the Croſſe,* Mat. 27. 40. 42. *he ſaved others, himſelfe hee cannot ſave, if God will have him, let him delivor him*; and then after all theſe reproachfull ſpeeches, Chriſt burſt out into this ſpeech, *My God, my God, Why haſt thou left me,* Mat. 27. 46.

Chriſt was forſaken in his good cauſe, not onely by his Father for holy ends, but alſo by his own dear Diſciples; but they did not forſake him in the inward affections of their ſouls, they forſooke him onely outwardly through humane infirmity for a time; and thus Chriſt was left alone in a good cauſe, *as a ſparrow upon the*

house top, as an Owl in Desart, and as a Pellican in the Wilderneſſe, Pſa.102.

And *Chriſtopher Carliſle* upon the Article of Chriſts deſcent into Hell, maketh this interrogation in *pa.*46. did not Chriſt upon the Croſſe ſay, *Lord, Lord, why haſt thou forſaken me?* was not death a great terror to him? In this ſpeech he makes the word *Forſaken* to ſignifie Gods forſaking of his Son no otherwiſe but as he left him into the hands of wicked men to be condemned to death: and in all his Treatiſe he hath not one word about ſuffering of his Fathers wrath: and yet he makes uſe of *Pſ.* 22. 1. and he doth alſo make uſe of M. *Calvins* judgement in other points though he doth differ from him in his Expoſition of *Pſ.*22.1.

Tradeſ. *Sir I pray you ſhew me the drift of* Pſalm 22.

Divine. Your requeſt is good and neceſſary, for by this means you may the better ſee how Chriſt was forſaken of God: Firſt, therefore take notice of this one thing as a foundation rule to the right underſtanding of this Pſalm.

That the Holy Ghoſt hath indited this Pſalm by the Prophet *David* in the Perſon of Chriſt: if ſo, then all the words of this Pſalm muſt have relation to the Perſon of Chriſt.

This appears evidently, firſt, by the Title, and ſecondly, by ſeverall paſſages in the Pſalm, which are applied by Chriſt in the New Teſtament.

See H. Bro in Lords Family, F.4. & A.4. and in Reg. of Conſ. pa 80. alſo ſee Ainſ. in Pſ.22.1.

1. The Title, by ſome of the Hebrew Doctors is tranſlated *The Morning Star:* and ſo Chriſt doth ſtyle himſelf in *Rev.* 22. 16. *I am the Bright, and the Morning Star:* and in *Rev.*22.28. Hee doth promiſe to give to all victorious Chriſtians, *The Morning Star*, and in *Numb.*24.17. Chriſt was Prophetically ſtyled *The Star of Jacob:* and at his Birth a ſtrange Blazing Star did demonſtrate the ſame, *Mat.*2.2.7.9. ſo then in *Rev.* 22.16. Chriſt doth Thalmudiſe.

Others of the Hebrew Doctors tranſlate it, *The force and ſtrength of the morning:* but this Tranſlation may well accord with the former: for as the *Morning Star* is called the *Sonne of the Morning, Eſay* 14.12. ſo it may as well be called *The Force* or *Strength of the Morning*; for as a mans firſt-born ſon is counted the chiefeſt of his ſtrength, *Gen*,49.3. ſo the *Morning Starre* is the firſt-born ſon of the morning, and therefore it may alſo be called

called *The Strength of the Morning.*

Others tranſlate it *The Hind of the Morning:* and this Tranſlation alſo may well accord with the former, for a *Hinde* is called in Hebrew *Aijeleth*, that is to ſay, *Proweſt* or *Fortitude*, but why a *Hinde* is called *The Hinde of the Morning*, I cannot finde out, except it be by way of alluſion to the *Morning Star*, which may as fitly be called the *Hinde of the morning*, as the (*firſt begotten*) *Son* (or *ſtrength*) *of the morning.*

2. It is evident that this Pſalm is all ſpoken in the Perſon of Chriſt, becauſe the New Teſtament doth apply ſundry paſſages of this Pſalm unto Chriſt, as theſe places of Scripture doe witneſs, *Mat.* 27.46.43.35.39. *John* 19.23,24. *Iohn* 20.25.27. *Heb.* 2.12.

The Pſalm it ſelf hath two principall parts.

The firſt part is from *V.* 1. to *V.*21. In all which verſes Chriſt doth complain to his Father of his unjuſt uſage from his malignant adverſaries.

The ſecond part of this Pſalm is from *V.*22. to the end of the Pſalm, wherein the glory of the Mediator is deſcribed by the Goſpel, namely, the efficacy of his Death and Reſurrection is publiſhed by the Goſpel to all the world, and by means thereof he obtained a name above every name, *That at the Name of Jeſus every knee ſhould bow*, as the Apoſtle *Paul* doth expound *v.* 29. in *Phil.*2.10.

V.1. *My God, my God:* This tearm *My God, my God*, doth ſet forth the property of Gods mercy to his people, as in *Pſalm* 118.28. *The Lord is El*, or, *The Lord is my God that giveth light unto us*: and Chriſt doth comfort *Mary Magdalen* with this title of affiance in God: *my God, and your God*, Joh.20.17. and when *Thomas* had overcome his unbeleef, he expreſſeth the force of his faith by doubling the tearm of his affiance, ſaying, *My Lord, and my God*, Joh. 20. 28. Therefore ſeeing Chriſt in this place doth double the tearm of his affiance in God, ſaying, *My God, my God*, it proves evidently that God had not forſaken his ſoul in anger for our ſinnes, but that God was ſtill his Hope, and that he would at laſt turn all his ſufferings but unto the triall of his perfect obedience.

V.1. *Why haſt thou left me:* namely, in my good cauſe to be

condemned and crucified: or else these words may be taken as an expostulating prayer, *I pray thee leave me not in a good cause, but at last justifie me in my cause by my Resurrection, and by revenging my unjust usage upon my malignant adversaries*, as it is implied in the second part of this Psalm, and as God had promised to doe for him in *Ps.* 89.23. the like imprecation Christ makes upon his implacable enemies, *Ps.* 109.28,29. see also *Mat.* 21.40. *&* *Mat.* 22.7. and thus God justified the cause of *Daniel*, and the cause of *David* against *Nabal*, 1 *Sam.* 25. 39. and the cause of *Iohn Huz* (at last) by revenging him upon his enemies, as the victories of the *Bohemians* against them doe witness to all posterities, and God doth promise to plead against those that plead against his people, *Isa.* 49.25.

V.1. *Why art thou so far from my help, and from the words of my roaring? why doest thou leave me unto the will of my malignant adversaries? not withstand my prayers and my righteous cause?*

V.2. *O God I cry in the day time, and thou heares not, and in the night season, and there is no silence to me.*

The diligence and perseverance of Christ in prayer to be delivered from the power of his malignant adversaries took effect: for though he died, yet he died not by their power, and God did hear him because hee stood at his right hand to assist him, that so hee might not be moved from his stedfast obedience by any temptations whatsoever, as I have expounded *Heb.* 5. 7. see also his perseverance, and how he spent whole nights in prayer, *Luke* 6.12. *Luke* 21.37. *John* 17.

V.3. *Thou sittest, O thou that inhabitest the praises of Israel, namely, thou sittest as a King upon thy Throne of Justice, therefore I appeal to thee for justice against my malignant adversaries*, as *Psal.* 47. 8. *Judge thou my cause, for I commit my cause to thee that judgest righteously*, 1 Pet. 2. 23. Ps. 9. 7. *Deliver mee also from the power of my malignant adversaries, namely, by my Resurrection at last, and so thou shalt inhabit the praises of all thy true Israel.*

V.6. *But I am a Worm and no man*: namely, I am no better esteemed of my malignant adversaries then a base worme: they think if I had been their true *Messiah*, that I would never have lived so poor a life, nor died so base a death, *Isa.* 53.2.

V.7. *All*

V.7. *All that see me laugh me to scorn, they shoot out the lip, they shake the head:* thus the Jews scoffed our Saviour when he was crucified, *Mat.*27.39.

V.8. *He trusted in the Lord that he would deliver him:* with these words the Jews did ironically skoffe our Saviour when hee was crucified, *Mat.* 27. 43. the like scoffing behaviour is also expressed in *Ps.*109.25.

V.9, 10. *Thou art he that tookest me out of the womb, when there was no midwife in the Inne to help me: and thou didst also save my life from* Herod, *by warning my parents to fly into* Ægypt: *therefore deliver me still from the dominion of death by my Resurrection.*

V.11. *Be not far from me, for trouble is neer, and there is not a helper, for even my own Disciples have through humane infirmity forsaken me in my just cause.*

V.12. *Many Buls have compassed me:* that is to say, my malignant adversaries the *Iewes* doe use me in their fury, like the fierce Buls of *Bashan*, and so the Prophets foretold that they should bee like them in their fierce qualities, *Deut.*32.15. *Amos* 4.1. *Hos.* 4.16.

V.13. *They have gaped upon me with their mouth like a ravening and roaring lion:* that is to say, my malignant adversaries are like the ravening lions in their behaviours towards me, whose fierce nature is described in *Ps.*1.2. and in *Ps.*17.12. and in *Iob* 4.

V.14. *I am poured out like water:* my malignant adversaries have used their endevours to shed out my life like water on the ground, that it may never be gathered up again, they know that I have power to lay down my life, and power to take it up again.

All my bones are out of joynt: by their cruell racking and straining my body upon the Crosse.

My heart is melted in the midst of my bowels: that is to say, the evill spirit that is in my malignant adversaries, and their tortures, doe make my humane affections to melt in the midst of my bowels.

My strength is dried up like a potsheard, through the anguish of my torments.

My tongue cleaveth to my jawes, through vehement thirst arising from my tormentors: see *Iob* 19.18.

V.15. *Thou*

V. 15. *Thou hast brought me into the dust of death:* here it may justly be enquired, whether God brought Christ into the dust of Death, after the manner of other malefactors, or how? The answer is, that God did not so bring Christ into the dust of death, as he doth other men, namely, not so as death is laid upon man for sin, *Gen.* 3. 19.

God appointed Christ to die a double kinde of death: namely, as a Malefactor, and as a Mediator at one and the same time.

But for the better understanding of the true difference, I will distinguish upon the death of Christ: for God appointed him to die a double kind of death; first, as a Malefactor; and secondly, as a Mediator: and all this at one and the same time.

First, he died as a Malefactor by Gods determinate counsel and decree: he gave the devill leave to enter into *Iudas* to betray him, and into the Scribes and Pharisees, and *Pontius Pilate* to condemn him, and to doe what they could to put him to death, and in that respect God may be truly said to bring him into the dust of death, *Gen.* 3. 15. *Acts* 2. 23. *Acts* 4. 28.

Secondly, notwithstanding all this, Christ died as a Mediator: and therefore his death was not really finished by those torments which he suffered as a Malefactor, for as he was our Mediatour he separated his own soul from his body by the power of his Godhead, *Heb.* 9. 14.

All the Tyrants in the world, could not separate his soule from his body, (*Ioh.* 19. 11.) no not by all the tortures they could devise, till himselfe pleased to actuate his own death, by the joynt concurrence of both his natures, *Ioh.* 10. 18. This thing considered, there must needs be an exceeding wide difference betweene the death of Christ, and the death of the two *Malefactors* that were crucified with him: for though they were crucified all alike by the hand of man, yet they did not die all alike death, for the two *Malefactors* died of those torments that were inflicted upon their bodies, and so God brought them into the dust of death, according to the propper meaning of that curse that was inflicted upon *Adam* for sin, *Gen.* 3. 19. But the death of Christ, namely, the separation of his soul from his body was done, not by his torments, but by his own active power, even by the joynt concurrence of both his Natures: *Nebuchadnezzar* could not by all his power separate the souls of the three Noble Martyrs from their bodies in the fiery furnace till Christ pleased, for hee was with them in the midst

midst of the fire to preserve their souls in their bodies, until the time that he had appointed; neither could the hungry Lyons destroy *Daniel's* body till God pleased; neither could the Divel by all that he could do, separate *Job's* soul from his body, though he had leave to poison his body with a pestilent inflamation, which broke out into grievous Biles over all his body, from the crown of his head, to the soals of his feet; I say, notwithstanding all this, the Divel could not separate *Iob's* soul from his body, because God had reserved *Iob's* life in his own power; *Iob* 2. 6. neither could the Sea drown *Ionah*, nor the Whale take away his life, because God had appointed to save his life, as a type of the Burial and Resurrection of Christ, *Mat.* 12. 40. The souls of all these persons could not be separate from their bodies by the power of any Tyrants, till Gods appointed time was come, and yet all these were sinners, and therefore they were subject to death, as it was a curse inflicted by God upon man for sin, because he was without sin; and therefore his death must be considered as it was Mediatorial, Active and Voluntary: and yet in some sense he also dyed a passive death, for he suffered the sores of death as the two Malefactors did, and in this last sense it is that Christ saith in this Text, *Thou hast brought me into the dust of death*: Thou didst it, because thou didst give Sathan leave to do it; and Sathan did it, because he did stir up his Instruments to do it; and his Instruments the Scribes and Pharisees did it, because they did endeavor to do it; for what wicked men endeavor to do, they are often said to do, as is declared at large in the second part: and what God did foretel should be done by Sathan to the seed of the Woman, he may be said to do it; *Gen.* 3. 15. see also *Ainsw.* in *Gen.* 49. 7. and in *Gen.* 48. 22.

V. 16. *Dogs have compassed me, the Assembly of the wicked have enclosed me.*

The high Priests and Rulers of Israel, together with *Pilat* and the Roman Souldiers, did assemble themselves like so many dogs to worry our Saviour to death, *Mat.* 20. 18, 19. *Acts.* 4. 25, 26, 27. and you may see the rancorous disposition of dogs in *Iob* 30. 1. *Prov.* 26. 11. *Mat.* 7. 6. *Phil.* 3. 2. *Rev.* 22. 15. *Psal.* 59. 7. 15.

They have Lion-like pierced my Hands and my Feet: In the Original there is a double reading in the margent CAARI [*like a Lion*] and in the Text CARU [*They digged or pierced*; *namely*,

ly, as a Lion] And the *Massorites* Bible doth follow both readings [*They did bite as a Lion.*] I agree with M. *Ainsworth* and M. *Broughton*, that both readings are alike the work of the holy Ghost, because sometimes the holy Ghost doth annex both readings together; as in *Luke* 4. and from that example Translators may well joyn both readings together, especially where no uncouthness of phrase is put into the Translation, as in this Text they may sute well together; and therefore I joyn them together thus, *They have Lion-like pierced.* This piercing is borrowed from *Gen.* 3. 15. where God fore-told that the feet or foot-soals of the seed of the Woman should be pierced; but *David* in this Psalm doth foretel, that his hands should be pierced as well as his feet; and the manner also is here expressed, namely, that it should be done with Lion-like cruelty; *David* did not think one word sufficient to set out the rage of the Scribes and Pharisees, and therefore he doth couple two words together to express it; see with what violence and eagerness of spirit the Scribes and Pharises did persecute our Savior, to have his body rent and torn by crucifying, in *Mat.* 27. 18. 35. it was done with Lion-like cruelty.

V. 18. *They parted his Garments among them, and cast lots upon his Vesture:* and this they did, because *his coat was without seam, Mat.* 27. 35. *John* 19. 23, 24.

V. 19, 20, 21. *Be not far from me, O Lord, my strength, but hasten to help me: Deliver my soul from the sword, and my darling from the power of these Dogs, and save me from the Lions, and from the horns of these Unicorns: Answer thou me;* that is to say, Hear, and Deliver me, as *Psal.* 3. 6. *Psal.* 38. 17. namely, by delivering my soul out of the hands of all my malignant Adversaries by my resurrection, and by revenging my unjust usage upon them.

V. 22. *I will declare thy Name to my Brethren, in the midst of the Congregation* (namely, of thy elect Church) *I will praise thee:* See also *Psal.* 109. 31. *Acts* 2. 25.

Thus have I shewed unto you the dependance of the first part of this Psalm, by which you may see how the scope of this Psalm doth set out the sufferings of Christ to proceed not from Gods wrath, but from mans wrath only: neither do I find any thing of Gods wrath, either in this, or in any other Psalm: and yet Christ doth make,

make as doleful complaint to God of his sufferings, both in this Psalm, and in *Psalm* 69. as any can be found in all the Bible: Therefore if he had suffered any thing from Gods wrath at all, how could *David* in these Psalmes have past it over without any mention of it?

Tradef. *Sir, I cannot contradict your Exposition of this Psalm, and yet I am not satisfied in the point in question, and therefore I will propound another Scripture to your consideration, which is much cited by Divines, to prove that Christ bare the Curse of the Law for our Redemption:* In Gal. 3. 13.

Christ hath redeemed us from the Curse of the Law, being made a Curse for us; as it is written, Cursed is every one that hangs upon a Tree.

In these words it seems to me that Christ bare the curse of the Law, even the eternal curse, because he bare our sins by Gods imputation, and the hanging on the Tree was a typical signe of it.

Divine, For your better understanding of this Scripture, you must first observe the Apostles drift in this Epistle, which chiefly is to prove, that *we are justified by faith only, without the works of the Law:* which he proves by many Arguments; but in this Text he proves it thus, *By the Law* (saith he) *we are cursed, as it is written in* Deut. 27. 26. *Cursed is every one that continues not in all things that are written in the book of the Law to do them*; and from this curse no corrupt son of *Adam* is able by his own works to free himself.

But saith the Apostle (in v. 13.) *Christ hath* (freed us, or) *Redeem'd us from the Curse of the Law, when he was made a Curse for us; as it is written* (in Deut. 21. 23.) *Cursed is every one that is hanged upon a Tree.*

In this Text the Apostle speaks of a two-fold curse.

1. He speaks of the Eternal Curse, in *v.* 10.

2. He speaks of an outward temporary Curse in *v.* 13. such as all men do suffer that are hanged upon a Tree.

The Apostle brings in this latter curse in a Rhetorical manner only; saying thus, *Christ hath redeemed us from the Curse of the Law* (namely from the eternal curse, at the very self same time) *when he was made* (not that curse, but) *a Curse for us*; according to *Deut.* 21. 23.

Tradef. *Sir, I conceive you do not fully express the meaning of that Curse in* Deut. 21. 23. *for there it is said, that he that is hanged is the Curse (not of man, but) of God: And that rare learned Divine* Martin Luther *in* Gal. 3. 13. *saith, That although these two sentences,* He was made a Curse for us, *and* He was made Sin for us, *may well be expounded after this manner,* He was made a Curse, *that is to say,* a Sacrifice for the Curse, and Sin, *that is to say,* a Sacrifice for Sin; *yet in my judgement* (saith he) *it is better to keep the proper signification of the words, because there is greater force and vehemency therein: and in the conclusion he affirmeth, That Christ bare all our sins by imputation, and that he bare the Curse of the Law really for us; and in respect of bearing our sins by Imputation, he saith, that Christ was the greatest sinner in the World, namely, the greatest Thief, Whoremaster, Blasphemer,* &c.

Divine, I confess that Dr. *Luther* was a rare Instrument in the Church of God in his days, and he hath expounded the Epistle to the *Galatians* better than many others; but yet I believe he is far from the Apostles meaning in this matter; and it seemeth to me that he had some doubt also about his exposition: But he thinketh that the latter curse may well be expounded of his Sacrifice for the curse (and yet that exposition is not right neither) for this latter curse is no other than an outward temporary curse; for the Text in *Deut.* 21. 22. runs thus, *If there be in a man a sin worthy of death, and thou hang him upon a Tree,* &c. *then he that is hanged is the curse of God:* What curse of God is it that is meant? I answer, That may be discerned by taking notice of what kind of persons, and for what kind of sins this curse of God doth fall upon any.

First, Take notice of the kind of persons that are here said to be the Curse of God; and the Text describes them thus; namely, *He that is put to death as a Malefactor by the Magistrate.*

Secondly, Take notice of the kind of sins that are said to deserve his curse of hanging upon a Tree; and they are described by this general term; *A sin worthy of death,* namely, of this death, of hanging upon a Tree: Hence it is evident, that not every sin that deserved death [by *Thou,* the *Sanhedrin*] is here meant, but such sins onely are meant as deserved a double death [by *Thou,* the *Sanhedrin*] namely such sins as deserved 1. Stoning to death, and 2. such as deserved the Hanging up of their bodies upon a Tree, after they were stoned to death. M. *Calvin*

M. *Calvin* in *Deut.* 21. 23. saith, *That the hanging of Christ upon a Tree was not after the manner that is here spoken of, for such as were stoned to death among the Jews, were also hanged up upon a Gibbet after they were dead; and although they were not strangled nor beheaded, but overwhelmed with stones, yet were their bodies taken and hanged up afterwards, that all others might take example at them.*

And M. *Goodwin* in *Moses Rites*, doth from the Hebrew Doctors, reckon up the particular sins for which men were first stoned to death, and after hanged, to be eighteen in number.

And M. *Ainsworth* doth also say, *That the Hebrew Doctors do not understand this hanging, of being put to death by hanging, but of hanging a man up after he was stoned to death; which was done for the greater detestation of such hainous malefactors:* And he reckons up eighteen particular capital offences (from the Hebrew Doctors) that were first punished by stoning to death, and after that by hanging up their dead bodies upon a Tree.

And the rebellious son in *Deut.* 21. 21. is brought as an instance of this double punishment; he was first stoned to death, and then he was hanged up upon a Tree after he was stoned to death: and from this particular instance *Moses* doth infer in *v.* 22. that *if there be in a man* (that is to say, in any other man besides the rebellious Son) *a sin* (that is to say, any other capital sin) *that is worthy of death,* (namely, of this double kind of death) *and Thou* (the high *Sanhedrin*) *do hang him upon a Tree* (that is to say, after he is first stoned to death) *Thou shalt not let his Carcass remain all night upon the Tree,* (that is to say, not at all in the night) *but thou shalt surely bury him in the same day, at the going down of the Sun*; and the reason is added, *because he is the Curse of God*; namely, because such sinners are more eminently cursed of God than other malefactors, because they were punished with the heaviest kind of death that the Judges of Israel did use to inflict upon any malefactors.

But in some capital cases God dispensed with this Law; as for example, *Rechab* and *Baanah* were by *Davids* commandment first slain, and then their hands and feet (which were the Instruments of their Treason) were hanged up many days together, for the greater detestation of such like Traytors; 2 *Sam.* 4. 11, 12. And so were those sons of *Belial* served, in *Numb.* 25. 4. first the bodies

bodies of the chiefeſt of them were ſlain, and then their dead bodies were hanged up to appeaſe the Lords wrath: And *Achan* was firſt ſtoned to death, and afterwards his dead body was condemned to be burned, and all that he had. *Ioſh.* 7. 25.

Having thus opened the true nature of the Curſe in *Deut.* 21. let us now examine in what ſenſe the Apoſtle doth apply it to the death of our Savior; for I confeſs there is ſome likeneſs, and yet I ſay alſo, that there is a great deal of difference.

Firſt, Every kind of death is the curſe of God for ſin, *Gen.* 3. 19. But ſuch kind of ſinners as are put to death by the Magiſtrate for capital ſins, are more eminently curſed than thoſe that dy by ſickneſs; and therefore, the greater puniſhment they ſuffer from the Magiſtrate, the greater outward curſe they ſuffer.

Tradef. *I grant that the hanging upon a Tree in* Moſes, *was but an outward curſe, but yet it was a type of that Eternal curſe which Chriſt muſt ſuffer when he was hanged upon the Tree for our Redemption; and ſo much the Apoſtle* Paul *doth aym at in* Gal. 3. 13.

Divine, I think I have ſufficiently proved that God did not appoint the hanging upon a Tree to be a type of the Eternal Curſe, for if it had bin appointed by God to be a type of the Eternal Curſe, then every one that is now hanged upon a Tree, ſhould be eternally curſed, and then divers godly Martyrs that were crucified as Chriſt was, are eternally curſed, and then the penitent thief was eternally curſed.

But if the circumſtances of the Text be well marked, they will tell you plainly that this hanging upon a Tree cannot be a Type of the Eternal Curſe: For

Firſt, This Law of *Moſes* muſt not be underſtood of puting any man to death by hanging, but of hanging a dead body upon a Tree after it was firſt put to death by ſtoning: But Chriſt was crucified, or hanged upon a Tree not after he was dead, but whiles he was alive.

Secondly, This Hanging in *Moſes* was done by the Judicial Law, and by the Civil Magiſtrates, and not by the Ceremonial Law, nor by the Prieſts.

Thirdly, This Hanging in *Moſes* was commanded to be practiſed by the Magiſtrates of the Jews Common-wealth; But the death which Chriſt ſuffered, was a Roman kind of death; for

Chriſt

Christ was not condemned to death by the Scribes and Pharises, but by *Pilat* the Roman Deputy. *John* 18. 31.

The Jews had no power in their hands at that time to put any man to death, for if they had had the power of life and death in their own hands at that time, they would first have stoned our Savior to death, because they made him guilty of Blasphemy and Witchcraft, *John* 19. 7. *John* 10. 33. which sins were punished by stoning to death by *Moses* Law. But the Jews own Writers do testifie that the Romans had taken away the power of Life and Death from them before this time, namely forty yeers before the Destruction of Jerusalem, which was about two yeers before the death of Christ; *That the saying of Jesus might be fulfilled, signifying what death he should dy*; John 8. 32. For Jesus had told his Disciples in *Matth.* 10. 19. *That the Priests and Scribes should deliver him to the Gentiles, to mock, and to scourge, and to crucifie him*: and just so it fell out, for the Scribes and Pharises could not condemn him to death, therefore they delivered him to *Pilat* the Roman Deputy, to be condemned and crucified; and then the Roman Souldiers took him, and led him to the Cross; they did mock him, and crown him with thorns, they whipt him with whips, and nayled him to the Cross. This kind of Roman death was used by them for the punishment of notorious malefactors, especially for the punishment of thieves, and fugitive slaves; as M. *Goodwin* noteth in his *Roman Antiq. lib.* 3. *c.* 4.

In these particulars you see there was a great difference between the Roman Crucifying, and the Hanging upon a Tree among the Jews.

And yet there was some likeness in this kind of death, for both Jews and Romans did hang the baset Malefactors upon a Tree, for a signe of their greater infamy, and so consequently, for a signe of their greater outward curse.

Hence I reason thus, when the Romans did put Christ to that kind of death which they used to inflict upon their base fugitive slaves, they made him cursed in his death in the highest degree they could.

And yet at that very self same time Christ did redeem us from the Curse of the Law, even from the Eternal Curse, because Christ dyed not only as a malefactor by the power of the Roman Souldiers,

Christ dyed both as a Malefactor and as a Mediator at one and the same time:

but he dyed also as a Mediator by his own Mediatorial power: In the Jews account he dyed as a malefactor only, but in Gods account he dyed as a Mediator only; In the Jews account he dyed a passive death as a malefactor, by the power of man, but in Gods account he dyed by the active power of his own God-head, even by the joynt concurrence of both his Natures; In the Jews account he dyed a common cursed death, as the other malefactors did that were crucified with him, but in Gods account he dyed a supernatural death, even by the power of his own God-head; In the Jews account his death was vile and base, but in Gods account it was the highest degree of obedience that the Mediator could perform for mans Redemption; and therefore it was accepted of God as a Meditorial Sacrifice of Atonement, and as the meritorious procuring cause of Gods Atonement to all the Elect, for their full Redemption, Justification, *&c.* This act of Christ was no corruptible thing, but it was an everliving act of Mediatorial obedience, it was no legal obedience, nor was it any humane act of obedience, as all legal obedience must be; but it was a super-natural act of obedience, it was no less than a Mediatorial oblation; and therefore it was the meritorious procuring cause of our Redemption from the Curse of the Law, even at that very same time when Christ was made a Curse for us, by Hanging as a Malefactor upon a Tree. The Jews made no other account but that they had put Christ to death (by those Torments which the Roman Souldiers did inflict upon him) as a malefactor; but yet notwithstanding they were greatly deceived, for he shed his own bloud; I mean, he did separate his own soul from his own body by his own active power; and therefore as soon as the just appointed hour was come wherein God had appointed him to make his own oblation, He did but say, *Father, Into thy hands I commend my Spirit*, and at that very instant he yeilded up his soul into the hands of God, as a Mediatorial Sacrifice for our Redemption from the Curse of the Law.

Therefore the Tree on which Christ was crucified as a Malefactor, cannot be the Altar; neither were the Roman Souldiers the Priests by whom this Mediatorial Sacrifice was offered up to God; But it was his own God-head that was the Priest, and his own God-head was the Altar by which he offered up his soul to God as a Mediatorial

a mediatorial sacrifice, for the procuring of our Redemption from the curse of the Law.

Tradef. *Sir, I acknowledge that you have given me good satisfaction touching the curse which Christ suffered in his body upon the Tree, but yet I am not satisfied in the point in question; for good Divines do affirm, that Christ hath redeemed us from the curse of the Law, not by his bodily, but by his soul sufferings onely, which God inflicted upon his soul when his body was crucified upon the Tree.*

Divine. This kind of reasoning is very absurd, for as Mr. *Broughton* well observeth, *if Christ suffered the wrath of God in his soul only to redeem our souls, and not in his body, to redeem our bodys, then our bodies are not yet redeemed.*

But if you will make Christ to be a perfect Redeemer, then you must make him to redeem our bodies as wel as our souls: therefore if Christ suffered the wrath of God in his soul, to redeem our souls from the eternal curse, he must also suffer the wrath of God in his body, to redeem our bodys from the eternal curse, or else our bodies must still continue under the eternal curse, though our souls be redeemed by his soul sufferings: Is not this to make Christ an imperfect Redeemer: and to leave a doubting conscience in a labyrinth of doubts and Queries?

The truth is, I find much uncertainty among Divines what to affirm in this point: for first, some do affirm that Christ suffered the wrath of God in his soul only. Secondly, others affirm that he suffered the wrath of God in his body as well as in his soul, to redeem our bodies from Gods wrath as well as our souls.

There is much uncertainty among Divines what to affirm, whether Christ suffered the wrath of God in his soul only, or in his body also for our Redemption.

Ursinus doth plainly deny that Christ suffered the paines of the damned in his body: *in Catech. p. 513. printed 1611. these paines (* saith he *) he suffered not in his body; for the sufferings of his body were only external: therefore (* saith he *) he suffered these paines in his soul:* and yet in the same *Catech.* p. 487. he affirms *that Christ suffered the wrath of God both in his body and in his soul, to deliver our souls and bodies from eternal damnation.*

The like contradiction may be shewed in sundry other Authors, *Polanus* divides the sufferings of Christ into outward and inward, and he applies his suffering of Hell torments to his inward soul sufferings only: see *his substance of Religion, p. 141, 144. and Bastingius*

Stinging doth the like p. 160. and what do these contradictions argue else, but that they were in a great uncertainty in their own minds, how to explicate the true meritorious price of our Redemption.

Tradef. *I confess I am at a loss what to thinke, that none of all these Scriptures should hit, which I have alledged, and which many learned Divines do alledge, as the most principall Scriptures to prove that Christ did suffer the wrath of God for our Redemption.*

Divine. We see but in part, and know but in part; God hath some truth to bring to light in every age: the common doctrine of imputation hath much obscur'd the meritorious price of our Redemption and Justification; so that some Scholars do alledge some Scriptures to prove that Christ suffered the wrath of God, and yet they speak nothing at all of any part of his suffering, as *Ezek.* 63. 3. *I have troden the wine-press of Gods wrath alone*; but they greatly mistake the meaning of this text, for this text speaketh nothing at all of any part of Christs sufferings, neither from Gods wrath, nor from mans wrath: it speaks only of the tryumphant victories of Christ over his and his Churches enemies: others alledge, *Rev.* 19. 15. which hath no more affinity with Christs suffering then the former. Others alledge the Article of Christ descent into Hell to prove that Christ suffered the torments of hell in his soul for our redemption: But the truth is, that Article speaks only of his souls passage from his body to *Haides*, which hath a double lot (when it is applyed to souls departed) *a place of joy, and a place of torment*; so that all souls (both good and bad) go to *Haides* assoon as they are seperated from the body: the bad do go to the place of torment in *Haides*, and the good do go to the place of pleasure in *Haides*: therefore seeing Christ was a good man, even *the Holy one of God*, he must needs go to the place of pleasure in *Haides*, even to the paradise *Luke* 23. 43. and that *Haides* doth comprehend under it a double lot (as great *Britaine* doth comprehend *England* and *Scotland*) is evident by the use of the *Greek* word in sundry greek Authors: and according to this sense Mr. *Robert Wilmot* hath expounded this Article, wherein he doth also approve of the judgement of Mr. *Broughton* in his exposition upon this Article.

A true exposition of the Article he descended into hell,

Tradef. *I confeſs I am at a loſs what to thinke touching the point of Chriſts ſufferings; whether he ſuffered the Torments of Hell for our Redemption or no: and therefore for my better ſatisfaction I deſire you to deſcribe unto me the Torments of Hell; for by that meanes I conceive I ſhall be the better able to judge whether Chriſt did ſuffer the Torments of Hell for our Redemption or not.*

Divine. I do much approve your motion, and therefore I will labor to ſatisfie your deſire.

The Torments of hell are uſually divided into two parts.

A deſcription of the tormeats of hell.

1. *Into the pain of loſs.*
2. *Into the pain of ſenſe.*

1. *The pain of loſs,* is the privation of Gods favour by an everlaſting ſeperation: This is the firſt part of the Torments of hell *which is death Eternal*; for as the favour of God through Chriſt is the fountain of life, becauſe it is the beginning of life eternal: *Pſal.* 33. 5. ſo on the contrary, to be totally ſeperated from Gods favour by an eternal ſeperation, muſt needs be the beginning of hell Torments or of death eternal; for he that is once ſeperated totally from the favour of God, is at the ſame time ſeperated from all other comforts, he is ſeperated from the company of millions of Angels, and from the general aſſembly of the firſt born that are written in Heaven and from the ſpirits of juſt men made perfect, and from Jeſus Chriſt the mediator of the New Teſtament, whoſe blood ſpeaks mightier things than the blood of *Abel*, *Hebr.* 12. 22, 23. and this pain of loſs is accounted the heavieſt part of the Torments of hell, by all divines

But yet I think it needful to give you a word of caution, that you do not miſtake my meaning in this deſcription of the firſt part of the Torments of hell; for I do not mean that every loſs of Gods favour is to be accounted as a part of the Torments of hell for then many of Gods deer children ſhould often ſuffer the Torments of Hell in this life; neither do I mean that Reprobates (though they be totally and for ever ſeperated from the favour of God in Chriſt) do ſuffer this part of the Torments of hell in this life; for as long as they live in this life, they do participate of many common favours from God; therefore as long as they live in this life, God doth not forſake them with ſuch a total forſaking as he doth after

this life: God forsakes wicked men in this life but in part only, he doth not leave wicked men in this life to be as wicked as they would be; but as long as they live in this life, he doth put a bridle upon their corruptions, and by his restraining grace doth keep them in, so that they cannot be as wicked as else they would be; and this is no smal favor of God which he doth vouchsafe to reprobates as long as they live in this world: yea the very devils themselves as long as they live in this world (being Spirits) in the aire, are not so forsaken of God as they shal be at the day of judgement; for as yet they are not in hell, but in this aire, and therefore they have not their full torments as yet; and so much the very devils themselves did acknowledge to Christ, saying, *art thou come to torment us before the time?* *Mat.* 8. 29. this speech implies a prayer: I pray thee torment us not to the full, for the time of our full torment is not yet till the day of judgement be come.

The devils are not in hell torments as yet. *Mat.* 8. 29.

Hence I may well conclude; that the pain of loss which the damned do suffer in hell, is of a far more terrible nature then any wicked man can feel or apprehend in this life: but how terrible it is, I am not able fully to describe; but in general I may well call it a total seperation from Gods favour without any limitation of time: and it is cal'd *an Everlasting destruction from the presence of the Lord*, 2 *Thes.* 1. 9.

And yet this pain of loss may be a little further explained, by opening the tearm *second death*, which may be in part described by comparing it to the *first death*, which I have at large described to be our spiritual death, or a loss of the life of our first pure nature; or, I may call it a death in corrupt and sinful qualities, as I have opened *Gen.* 2. 17. yea all other miseries which fall upon us in this life, even till our bodies be rotten in the grave, I call them altogether the *first death*, because they do all befal us in this world: therefore on the contrary the *second death* must needs imply a deeper degree of corrupt and sinful qualities then did befal us under the *first death*; for though *Adam* and his posterity became dead in corrupt and sinful qualities assoon as ever he had but eaten of the forbiden fruit, yet the Lord in mercy did mingle some restraining grace with those corrupt and sinful qualities, so that the very reprobates cannot be so bad as they would as long as they live in this life; but assoon as they do but once come into the very

A description of the tearme second death.

very place of hell it ſelf, they ſhall have their full torment of the *Second death*, and then doubtleſs God will utterly take from them all reſtraining grace, ſo that they ſhall have full liberty to exerciſe their corrupt and ſinful qualities, they may ſin as much as they will, without any mixture of reſtraining grace, and then their liberty of ſining ſhall fill up the meaſure of their torments to the full; then they ſhall hate God with a total and an endleſs hatred, and God will hate them with a total and an endleſs ſeperation from his favour: Mr. *Broughton* ſpeaking of the torments of the damned ſaith, *that their hatred againſt God is the greateſt part of their puniſhment*; neither can they moderate their hatred againſt God and his Will (as the reprobates do in this life) becauſe God denies them the help of his reſtraining grace, they hate God becauſe of his juſtice and holineſs, therefore they ſhall be tormented with the gnawing worm of an accuſing conſcience, which ſhall never dy; *Eſay* 66. 24. and thus the very tearm ſecond death doth plainly tell us, that it is ſuch a degree of death as ſurpaſſeth all the deaths of this life, and that the full meaſure of it cannot be inflicted upon any man till this life is ended, and then their end ſhall be without mercy. *Jam.* 2. 13.

The Second part of the torments of hell: is *the pain of ſenſe, or the ſenſe of all torturing torments*;

A deſcription of the Second part of the torments of hell.

1. Inflicted upon the ſoules of all reprobates aſſoon as they dy; and ſecondly upon their bodies alſo at the day of judgement. *Rev.* 20. 14. *Rev.* 21. 8. No tongue can fully deſcribe the true extent of theſe torments, yet we may gueſs at the extremity of them by theſe particular Scripture phraſes.

1. The Lord is ſaid *to prepare a fire for them*; *Mat.* 25. 41. and this fire is fierce and vehement, *for the pile thereof is fire, and much wood; and the breath of the Lord like a ſtream of Brimſtone doth kindle it*, *Eſay* 30. 33. and *Daniel* ſaw the four perſecuting Monarchies *tormented in a River of fire before the Throne of God*, *Dan.* 7. 10. and *John* deſcribes the pain of ſenſe upon the danmed by a *lake of fire, which is the ſecond death*. *Rev.* 20. 14.

2. The torments of hell are aggravated, becauſe they are ſaid to be endleſs or eternal, 2 *Pet.* 2. 6. *Iude v.* 7. *Mat.* 25. 41. and *the ſmoak of their torments is ſaid to aſcend for evermore*, *Rev.* 14. 10, 11. *neither have they any hope of forgiveneſs*. *Mat.* 12. 32. and therefore

fore *they continued under the Torment of desperation for ever, neither have they any rest day or night.Revel.* 14.10,11.

3. They have no means to help them out of their misery; for the mediator is become their angry judge, and *the good Angels do cast them into the place of their Torments, and there they are shut up as in a prison,* 1 *Peter* 3. 19. being *fast bound hand and foot therein, Matthew* 22.13. and *the Lord hath set a gulf of seperation between them and the blessed in heaven, Luke* 16. therefore is it not possible they should ever get out thence.

4. They have none to pitty them in their torments with the least drop of water to coole their tongues, *Luke* 16:

5. As Gods Rejection is the principal efficient cause of their damnation, so Jesus Christ the mediator is the principal instrumental cause thereof; because they believed not in him, that was promised to be the seed of the woman, to break the devils head-plot, therefore he doth *pour out his wrath upon them for ever, Psa.* 2. 12. *Luke* 19. 27. *Rev.* 6. 16, 17. with *Rev.* 14. 10. *John* 3. 18. 36. And thus in some measure I have unfolded unto you the torments of hell, which also are sometimes called the Second death.

Now come we to examine the particulars, and whether Christ did suffer these Torments of Hell for our Redemption.

An Examination of Christ's sufferings with the Torments of hell.

1. Did Christ suffer the *Second death*? was he spiritually dead in corrupt and sinful qualities, without any restraining grace? and did God leave him to the liberty of those corrupt and sinful qualities to hate and blaspheme God for his justice and holiness, as the inseperable companions of Gods total seperation? for these sinful qualities are inseperably joyned to them that suffer Hell torments, as the effect is to the cause; did Christ suffer this pain of loss, when he said *my God, my God, why hast thou forsaken me?*

2. Did Christ at any time feel the gnawing worm of an accusing conscience? was he at any time under the torment of desperation? truely, if he had at any time suffered the torments of hell, he must of necessity have suffered these things, for they are as neerly joyned to those that suffer the torments of Hell, as the effect is to the cause.

3. Did Christ suffer the torments of hell in the proper place of hell? seeing none can suffer the torments of hell as long as they

live

live in this world; none can suffer the *Second death* till after this life is ended.

4. Did Christ suffer the torments of hell in his body as well as in his soul, to redeem our bodies as well as our souls from the torments of Hell?

5. How long did he suffer the torments of hell? was it for ever? or how long did he suffer them? and when did the torments of hell first seize upon him? and when was he freed from them? or did he suffer the torments of hell at several times, or in several places, or but at one time or place only?

6. Was he tormented without any forgiveness? or did *Abraham* deny him the least drop of water to cool his tongue?

7. Did Christ inflict the torments of hell upon his own humane nature? was his Divine nature angry with his humane nature? or did his Divine nature forsake his humane nature in anger? as it must have done if he had suffered the torments of hell: if so, then he destroyed the personal union of his two natures, and then he made himself no Mediator, but a cursed damned sinner.

The common *Doctrine* of imputation doth often run into many absurd consequences.

These and such like gross absurdities the common Doctrine of imputation will often fall into.

Tradef. *Do you think that Christ did not suffer the torments of hell at all, neither in his body nor in his soul, nor any other torments equivalent to the torments of Hell, at one time or other, before he dyed for our redemption?*

Divine. It is evident to me that Christ did not suffer any part of the torments of Hell, neither in his body, nor in his soul, nor any other torments from Gods wrath that were equivalent thereto; neither could he suffer any part of the torments of hell as long as he lived in this world, because the very Devils as long as they live in this ayr do not suffer the torments of hell, as it is evident by their fearful crying out to Christ and saying, *Art thou come to torment us before the time? Mat.* 8. 29. as long as they remaine in this world, in the aire; they suffer but the first spiritual death of their pure nature in corrupt and sinful qualities: they shall not suffer the torments of hell until the great day of judgement, and then they shall be cast into the very place of hell it self, and then, and not till then, they shall be tormented with the

torments

torments of hell for ever and ever; for hell torments are confined to the proper place of hell.

Hell torments are confined to the proper place of hell therefore none can suffer the Torments of hell in this life.

Reason cannot be (saith Mr. *Broughton* in a Manuscript) *how in this world a just soul could suffer Hell sorrowes: neither did any syllable from God ever glance that way: by natural light the Heathen may judge* (*as Aratus, Menander, and Epimenides*) *and for the words of the old Testament, and their proper sense, the Hebrew nation may judge; and for the Greek Testament the Greeks from whom the language is taken: But neither Greeks nor Hebrews will give any whit of help to them who say that our Lord suffered the torments of hell, and such as contemn both, will not long find approbation.*

When God hath spoken the heathen for Grammar and Logick are good Iudges.

Again the same Author in another manuscript saith thus: *The sense of all the words in the Bible are plain, either by natural light:* (such as learned Poets do handle) *or else they are by Gods authority some where explained: But no Wordes in all the Bible do express any thing that Christ suffered the wrath of God for our sins, therefore it is no small impiety for men, from general* (*Metaphorical*) *termes, to gather such a strange particular; none that ever spake Greek* (*Spirit or man*) *gathered hell Torments for the just from* Haides, *or from any other Greek or Hebrew text.*

Again the same Author affirmeth in *Rev.* 11. 7. that *Hell place, and hell torments are not in this life.*

Hell place is on high before the Throne of the Lamb, therefore it cannot be in the midst or Center of the Earth, as some affirm.

And truely it seems to me that the holy Scriptures do confine hell torments to the proper place of hell it self, which is *seated on high before the throne of the Lamb*; *Rev.* 14. 10. and *Solomon* doth tell us, *that all mens souls* (*both good and bad*) *do ascend*, *Eccl.* 3. 21. and the Hebrew Doctors do hold generally, *that hell is above as well as heaven*, and learned Mr. *Richardson* doth probably conjecture in his *Philosophical Annotations* on *Gen.* 1. that *Hell place is seated within the Element of fire*: and why may it not be so, seeing that place is next before the Throne of the Lamb, where *John* doth place it? *Rev.* 14. 10. and it is certaine by *Luke's* parable, that hell is seated neer unto heaven, or else the comparisons that *Luke* useth to describe their neerness were absurd. 1. He describes their neerness by two persons talking together, the one in Heaven place, and the other in hell place. 2. He describes their neerness by seeing each others case, *Luke* 16. and so doth *Esay* in *ch.* 66. 24.

Thirdly,

Thirdly, Hence we may see the reason why *Hades* is put as a common name to both places: both places are usually cal'd *Hades* in sundry greek writers, as if they were but two regions in the same world of souls, one region for the godly, and the other for the wicked, where the godly and wicked may see each others condition, and talk together in their next adjacent parts, *Luke* 16. 23. Therefore hell place is not in the midst of the earth amongst the moles and wormes, as some blind Papists do affirm, but 'tis on high, before the throne of the Lamb, and within the view of the glorified Saints.

But whether the Element of fire be the proper place of hell or no, I need not dispute that point, yet this conclusion doth arise from the premises that no man can suffer the torments of hell as long as they live in this world, therefore our Savior could not suffer the torments of hell in this world, as the common doctrine of imputation doth teach, neither did his soul go into the proper place of hell after death, to suffer the torments of hell for our redemption, for he told them there that he went *that day to paradise*: neither can any soul that goes to hell ever return any more into this world; except at the day of Judgement, and then every soul must come to be reckoned to its own body, that so both together may *be cast into the lake of fire, which is the second death. Rev.* 20. 14. *Rev.* 21. 8.

2. It is evident that Christ did not suffer the torments of hell in this world, because there was no necessary use or end of such sufferings, for such sufferings are no way satisfactory to the justice of God for our sins; for the rule of Gods justice doth require *that soule only to dy which sins: the soule that sins shall dy: one man shall not dy for another mans sin, Ezek.* 18. By this rule of justice God cannot inflict the torments of hell upon an innocent, to redeem a guilty person; and as God doth ty himself to this rule of justice touching the everlasting state of mens souls; so he doth appoint civil magistrates to observe this rule of justice touching the bodies of sinful malefactors, they may not punish an inocent for a guilty person, but *that man only that sins must dy*, as 2 *Kings* 14. doth expound the meaning of the Judicial law in *Deut.* 24. 16. I hold it a point of gross injustice for any Court of magistrates to torture an inocent person for the Redemption of a gross male-

Christ did not suffer the torments of hell for our sins because it is contrary to the rule of Gods Iustice to punish an inocent with eternal death, for the sins of others

By this rule of justice the Son cannot dy eternally *for the sin of his Father*, Ezek. 18. 20, 21. Jer. 31 30. *but the father must dy eternally for his own sin*: and therefore God cannot in justice impute our sins to our innocent Savior, nor yet inflict the torments of Hell upon him for our sins: if God should do so, he should make himself as unjust in his proceedings against our innocent Savior, as the wicked *Jews* were when they imputed sin and inflicted punishment upon our innocent Savior, as if he had bin a sinful malefactor; *for they condemned him that was the holy one, and the just, and delivered a murderer*, and so they made Christ a worse malefactor then *Barrabas*.

Tradef. *You say that God cannot by the rule of his own justice punish an inocent for a guilty person: and yet God did punish many thousands of Davids innocent subjects for Davids sin in numbring the people.*

Divine. This case is different from the former, for the former case was propounded touching the eternal estate of mens souls: and in that case I said that God cannot in justice punish an inocent soul eternally for the sins of another: but that instance is touching Gods dealing with mens bodies. In this case I grant that God may by the rule of his own justice punish the bodies of many inocent for an other mans sin, and the reason is plain, because men in the world, both elect and reprobates are liable to Gods justice for their bodily death, Gen. 2. 17. And therefore God may call them to dy whensoever he pleaseth: upon occasion sometimes it is his good will and pleasure to let men live long, and sometimes it is his good will and pleasure to call for their lives upon occasion of some provoking sin or other in some other man, and then it is his good will and pleasure to punish that provoking sin by the death of many thousands that had no hand in that sin: and in this sense God doth often punish the sin of the Father upon the children, and the sin of the Children upon the father, and the sin of the King upon his subjects: as in the case of *David*: *he alone sinned in numbring the people*: and thereupon, *God was pleased to punish his sin with the death of many thousands of his good subjects*; and yet God did no injustice to any man in so doing, because they were all indebted to his justice for their bodily death whensoever it pleased him to call for it.

But

But if any desire further satisfaction in this point, let them read in *Gataker* in *Ieroboams* Sons decease, and there they may have further satisfaction in this point.

And this distinction of the souls case from the bodies case, may sufficiently serve as an answer to Mr. *Reynolds*, who doth labour to justifie the imputation of our sins and punishment unto our Savior in *Psa.* 110. *p.* 444. 445.

The merit of Christs active and passive obedience. Adams Disobedience.

Trades. *I dare not go about to proove by any more Arguments that Christ did bear our sins by Gods imputation; or that he bore the curse of the Law for our Redemption: I dare not justifie the common Doctrine of imputation any further.*

But now I desire to enter upon a new discourse with you about the Meritorious price of our Redemption.

PART. II.

Wherein is proved,

1. *That Christ hath redeemed us from the curse of the Law (not by suffering the said curse for us, but) by a satisfactory price of Atonement, namely, by paying or performing unto his Father that invaluable precious thing of his Mediatorial Obedience, whereof his Mediatorial sacrifice of atonement was the master-piece.*

2. *A Sinners Righteousness or Justification is explained, and cleered from some common Errors.*

TRADESMAN,

WHat matter or thing was it that Christ paid or performed to his Father for our Redemption? or after what manner did Christ Redeem us from the curse of the Law?

Divine. That which Christ did to Redeem us from the curse of the Law, was not by bearing the said curse really in our stead; (as the common doctrine of imputation doth teach) but by procuring his Fathers Atonement by the invaluable price or performance of his own Mediatorial Obedience, whereof his Mediatorial

The thing of Price which Christ paid for our Redemption was his Mediatorial obedience

full Sacrifice of Atonement was the finishing Master piece. This kind of Obedience was that rich thing of price, which the Father required and accepted as satisfactory for the procuring of his Atonement for our full Redemption, Justification, and Adoption.

The merit of Christs Mediatorial obedience dot ; more then countervail the demerit of *Adams* Disobedience.

And according to this Tenor, the Apostle *Paul* doth explain the matter, he doth teach us to place the obedience of the Mediator in a direct opposition to the first disobedience of *Adam*; *Rom.* 5. 19. He makes the merit of Christs Mediatorial Obedience, to countervail the demerit of *Adams* disobedience; for the disobedience of *Adam* was but the disobedience of a meer man, but the obedience of Christ was the obedience of God-Man: and in that respect God the Father was more highly pleased with the obedience of the Mediator, then he was displeased with the disobedience of *Adam*: If so, then there is no need that our blessed Mediator should pay both the price of his Mediatorial Obedience and also bear the curse of the Law really for our Redemption.

I never heard that ever any Turkish Tyrant did require such a double satisfaction of any redeemer for the redemption of Galley-slaves, I never heard that ever any Tyrant did require any redeemer to pay both the full price which they demanded for their redemption of their Galley-slaves, and to bear the punishment of their curse, slavery also in their stead: I think no cruel Tyrant did ever exact such a double satisfaction; therefore I cannot chuse but wonder at the common doctrine of imputation, because it makes God the Father more ridged in the price of our redemption, then ever Turkish Tyrant was.

Neither have I ever heard that ever any cruel creditor did require such a double satisfaction of any surety for the redemption of any debter, as to pay both his full debt, and yet to bear his imprisonment also: no creditor ever did or could by any law of Justice exact such a double satisfaction of any surety for the redemption of his debter, why then doth the doctrine of imputation make God the Father to be a harder creditor in the point of satisfaction, then ever any ridged creditor was among men?

The thing of price which Christ paid for our Redemption was his Mediatorial obedience.

Trader. *I pray give me leave to replie for my better satisfaction, for redemption is not always done by a price, but sometimes it is done by exchange of one prisoner for another; therefore, why may not Christ stand in our stead, and bear our curse for our Redemption?*

Divine.

Divine. I grant that the ways of redemption are rank'd into three sorts. 1. By exchange of one captive for another; but we are not thus redeemed, for God did not give his Son into the hands of Sathan to redeem us from under the power of Sathan.

2. There is a redemption by force and strength: but this may be called a deliverance rather then a redemption; but however, Christ did not thus redeem us from Gods wrath, for then Christ must be stronger then his Father; but himself doth testifie, that his *Father is greater or stronger then he, Iohn* 14. 28. Therefore Christ did not redeem us from his Fathers wrath by force and strength: but yet after this sort he doth deliver us dayly from the power of Sathan, for *he is stronger then that strong man Luke* 11. 22.

3. Therefore, Christ hath redeemed us from the curse of the Law, and so consequently from his Fathers wrath, by no other way or means but by that rich and unvaluable price or merit of his Mediatorial Obedience; and this way of redemption is often taught and confirmed by the Holy Scriptures: as in, 1 *Cor.* 6. 20. *Ye are bought with a price:* Namely *with the precious blood of Christ as of a Lamb without blemish and without spot,* 1 *Pet.* 1. 19. it is called precious, because it was the blood of that person that was God as well as man; and 2. it is called precious by the figure *Metynomia*, because it is put for all his Mediatorial Obedience, whereof his Mediatorial Sacrifice was the Master Piece; for that act of his was the highest act of obediemce that ever God required, or that the Mediator could perform for our Atonement and redemption: and in this sense only *we have Atonement, Rom.* 5. 11. *and redemption through his blood Eph.* 1. 7. and in this sense *he gave his life a ransome for the many; Mat.* 20. 28. and in this sense *he gave himself to redeem us from all iniquity, and to clense us to himself: Titus* 2. 14. the gross substance of that blood that was shed by the *Romans* in a passive manner, is not to be taken by it self, alone considered, for that precious price; neither doth the gross substance of blood clense any, but defile; therefore we must take the blood of Christ by the figure *Metynomia*, for his Mediatorial Obedience whereof his Mediatorial Sacrifice of Atonement was the Master piece: and in that sense it procures the Fathers Atonement, and in that sense it doth clense the soul from sin; for assoon as we have the Fathers Atonement, we are

freed

freed from the guilt of all sin: and in this sense *the blood of Iesus Christ* his Son, *doth cleanse us from all sin* 1 *John* 1.7. *Rev.* 1.5. his sacrifice did procure his Fathers Atonement, because it was a Mediatorial Sacrifice, for *he offered himself by his eternal spirit. Heb.* 9.14. In the Iews account Christ died only a passive death, but in Gods account he died a mediatorial active death; and therefore it was accepted of God as a pleasing sacrifice, for the procuring of our Atonement and redemption: neither silver nor gold, or any other corruptible thing could procure our Atonement and redemption; no other thing could procure it but the highest degree of obedience which the mediator could perform, which was his mediatorial sacrifice of Atonement: it was no legal obedience, nor any other human action that was a sufficient price for our redemption, but it was that precious thing or act of his Mediatorial Obedience in his obligation which was a super-natural obedience; and therefore it was accepted of God the father as the meritorious procuring cause of our Atonement and redemption: and so consequently it was that precious thing of price by which Christ did redeem us from the curse of the law, and from his Fathers wrath.

2. This way of our redemption was taught and typified by that price that all Israel gave for the redemption of their lives imediatly after their coming out of Egypt: the rich might not pass, nor the poor might not diminish from half a shekel: both must give a like price for their redemption; (and these half shekels were after used to buy the dayly morning and evening sacrifices, which were publick sacrifice for the whole Church of Israel) and this Redemption money was given yeer by yeer, because the law made nothing perfect at once: *see Ainsw. on Exo.* 30.15. *Neh.* 10. 32,33.

And this redemption money (or part of it at least) was called *sin money*, and *Trespass money*, 2 *Kings* 12.16. because it was employed to buy the publick *sin offerings*, and *trespass offerings* as well as the *dayly Burnt Offerings*; and it was imployed also to build the Sanctuary, or to repair the Temple, as I have formerly noted on *Gen.* 5.21.

And this ceremony might teach them and us, that Christ should redeem us by making his soul *a sin offering*, and *a trespass offering* for the procuring of his Fathers atonement for our ful redemption.

3. It is evident by another Typical ceremony of redemption that

that Christ hath redeemed us by a price only (and not by bearing the curse of the law for us) for in *Lev.* 25. 25, 39. 47. it is said *if any man through poverty be not able to redeem himself or his land from bondage, then his brother or his next kinsman must redeem them by a price of money or money-worth; and not by going into his brothers poverty to suffer his misery in his stead:* and in this sense Christ the antitype became man, that he might become our brother and neer kinsman in the flesh, that so by the right of brotherhood he might have a direct enterance to do the office of a redeemer for us, by the rich and weighty price and merit of his Mediatorial Obedience, whereof his Mediatorial Sacrifice of Atonement was the Master Piece, for that was the most precious thing that either God the Father could require, or that the mediator could perform for our Atonement and Redemption.

Tradef. *You make the mediatorial sacrifice of Christ to be the only satisfactory price to Gods justice for our redemption, and in effect the Lutherans say as much, they set as high a price upon the blood of Christ as you do, for they commonly say that one drop of the blood of Christ is sufficient to redeem the whole world and yet notwithstanding they do also say and affirm that Christ suffered the wrath of God according to the curse of the Law for our redemption: and this suffering of Gods wrath they make to be as necessary for our redemption as his Mediatorial Sacrifice, therefore in their judgement and in the judgement of divers other* Protestant *writers, Christ hath redeemed us both these ways: Namely by paying unto God the price of his precious blood, and by bearing his Fathers wrath also in the same proportion as it is due to us from the Curse of the Law.*

Divine. There are two dangerous errors in this tenent of the *Lutherans*, 1. it is a most dangerous error to affirm that Christ hath redeemed the whole world. And 2. it is another error as dangerous as the former to say that one drop of the blood of Christ is sufficient to redeem the whole world.

1. It is a dangerous error to affirm that Christ hath redeemed the whole world, he never intended to redeem all Mankind in general, he never intended to redeem any but the *Many*; he confirmed the promise or covenant only for the *Many*. *Dan.* 9. 27. And when he ordained his last supper to be one of the seals of this covenant,

Christ did not shed his blood for the whole world, but for the Elect number only.

covenant, he said of the wine *this is the blood of the new Testament or covenant which is shed for you and the* many *Mat.* 26. 28. And *was once offered* (namely as a mediatorial sacrifice of Atonement) *to bear the sins of the* many *Heb.* 9. 28. *and he gave his life a ransom for the* many; *Mat.* 20. 28.

Tradef. *These* many *may be understood of all mankind in general, for* Paul *saith thus*, Through the offence of one the *many* were made sinners *Rom.* 5. 19. *That is to say all the world, for all mankind in General were made sinners through* Adams *fall.*

Divine. I grant that the term *Many* in some places of Scripture may be understood of mankind in general; but yet not in the place that you have cited: I grant that all mankind in general are become sinners through *Adam* fall, but yet that text which you have cited aims only to prove, that the Elect number are made sinners through *Adams* fall, because the Apostle doth by and by after counterpoise *many* to *many*, saying, *As by one mans disobedience* many *were made sinners, So by the Obedience of One, shall* many *be made righteous: Rom.* 5. 19. Here the last term *many* must parallel the first term *many*: and this last term *many* cannot be understood of any others but of that *many* only that have the benefit of Christs Mediatorial obedience to cure their sinful condition that came by *Adams* dis-obedience.

In briefe therefore, the sense of the Apostle must ly thus: *as by one mans disobedience the* many (*that is to say the elect number were made sinners* as well as the reprobates, *Eph.* 2. 1, *Rom.* 3. 9.) *So by the Obedience of* ONE *the* many *are made righteous*: no reprobates can be included in this *many*, because they are not made righteous by the Mediatorial Obedience of Jesus Christ: but the *many* elected ones only: for by the Mediatorial Obedience of Jesus Christ, whereof his sacrifice of Atonement was the Master piece, he procured his Fathers Atonement to all the elect for their full righteousness, redemption, or freedome from the guilt of sin, and so consequently from the curse of the law, and from his Fathers wrath: and for these *many* onely and no: for the rest of the world doth Christ make intercession to his Father; *John* 17. 19. *Psa.* 16. 4. And for these only he did sanctifie himself *John* 17. 19, 20.

Therefore this speech of the *Lutherans* whereby they labor to promote the doctrine of a general redemption, doth argue their great

great ignorance in the Articles of the Eternal Covenant which was made between the Father and the Son for mans Redemption.

But they labor to prove their tenent by several Scriptures, as by *Iohn* 1.19. where Christ is said *to be the Lamb of God that takes away the sins of the World*; also they alledge, 1 *Iohn* 2. 2. where Christ is said to *be the propitiation for our sins, and not for ours only, but for the sins of the whole World*: To these Scriptures I answer, that the word *World* must not be taken for the universal number of all mankind, but it must be taken for the World of Believers only, as the matter is explained by *Iohn* 3. 16. *God so loved the* VVorld, *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*: In this Text the word *World* is explained, to mean such only as believe in Christ; and in *verse* 18. *They that believe not in the only Son of God, are exempted from Righteousness and Redemption by Christ.*

Again, they alledge that *Christ dyed for all men in general*, because it is said in 2 *Cor.* 5. 15. *That Christ died for All*: To this I Answer, that the word *All* in this Text, must be taken for all the Elect only, and no more; it must be limitted to all of that sort of persons of which he speaks; namely, to *that* All *which live not to themselves, but unto him that dyed for them*; he never shed his bloud for such as live to themselves, but for such as live unto him that died for them: and this Interpretation is further cleered by another Scripture, in *Iohn* 1.16. *of his fulness we all receive*; that is to say, all we which do believe: So *Christ healed all that were sick*, *Mat.* 8.16. that is to say, all the sick persons that were brought unto him: and therefore another Evangelist doth explain it thus, *He healed many*, *Mar.* 1. 34. and the word *All* is often put for *many*, as in *Mat.* 21. 26. *Luk.* 21. 17. *Phil.* 2. 21. *Gen.* 41. 57.

Therefore I may well conclude, that this Assertion of the *Lutherans* and *Arminians* is a dangerous Error, for by it they make every profane person believe, that they have as good a share in the bloud of Christ, as any of Gods people have, if they can but repent, intimating thereby that they may repent when they will.

Secondly, It is another most dangerous Error of the *Lutherans*, to ascribe the price of our Redemption to one drop of the corporeal bloud of Christ; for it is a common saying among them, that one drop of the bloud of Christ is sufficient to redeem the whole world.

One drop of the Bloud of Christ is not sufficient to redeem the whole world.

But if this speech of theirs be well examined, it will appear that one drop of the bloud of Christ was not sufficient to redeem the Elect; much less was it sufficient to redeem the whole world in general: for Christ must by Gods appointment shed as much bloud as was sufficient to make his oblation withal: But one drop was not sufficient to make his Oblation; Therefore one drop was not sufficient to redeem the Elect, much less was it sufficient to redeem the whole world: Christ knew well enough that the bloud of the burnt offering, and the bloud of the trespass offering, (which was a type of his own bloud) must be shed in such a large quantity, that the Altar must be filled with it round about, *Lev.* 1. 5. See also *Ainsw.* in *Lev.* 3. 2. this sprinkling must be made with such a large quantity of bloud, that the four corners of the Altar might be filled with it, *Zach.* 9. 15. The Original word doth signifie *A pouring out with sprinkling:* And the Hebrew Cannons tell us, that the Priests must endeavor to receive all the bloud in bowls, that there might be sufficient at twice sprinkling to ly thick upon all the four sides of the Altar; as it is written in *Lev.* 1. 5. *Round about the Altar:* and the rest of the bloud that was left, the Sacrificers poured out at *the bottom of the Altar*; *Exod.* 29. 12. and thence it was conveyed by spouts into the Brook *Kidron*: See *Ainsw.* in *Lev.* 4. 7. yea it was the Lords expres commandment concerning all Sacrifices in general, *to pour out the bloud* (namely by a large and liberal sprinkling) *upon the Altar of Jehovah*, *Deut.* 12. 17. and Christ did fulfil this type when *he poured out his soul to death*, *Isa.* 53. 12. so the Hebrew is; but *Paul's* Greek in *Rom* 4. 25. is taken from the seventy on this place, which is passive; *He was delivered to death for our sins:* and thus the holy Ghost in Hebrew and Greek doth make the death of Christ to be both Active and Passive, because in his death he died both actively and passively: for he suffered passively from man as a Malefactor, and yet he did actuate his own death, by seperating his soul from his body by his own active power, or by the joynt concurrence of both his Natures: and because he did freely pour out his soul to death, therefore his death was typified by a large quantity of bloud, which was sprinkled by the Priest upon the Altar. It was the practise of Idolaters also, to pour out the bloud of their Sacrifices; but of such the Mediator saith, *I will not pour out their poured out Oblations of bloud:*

The holy Ghost in Hebrew and Greek doth make the death of Christ to be both active and passive wherein a great mystery is touched.

bloud: that is to say, I will not make Atonement for them, by pouring out my bloud for them; *Psal.* 16.4, I am loth (saith D. *Hampton*) to believe that either the Father was so prodigal of his Sons life, or that the Son was so careless of his own bloud, that he would have poured out all, if one drop would have served the turn.

see D. Hampton in his sermon on Rom. 10.4. printed 1609.

Secondly, As the quantity of his bloud must answer the type of pouring out, so the quality and manner of shedding it, must answer to the Typical Sacrifice: First, no bloud was acceptable in sacrifice, but that which was of a clean beast: and secondly, No bloud was acceptable but that which was sprinkled by the Priest: It was not the bloud of Christ which was shed as a Malefactor, neither was it the bloud of Christ as it was shed by the Roman Souldiers, that was sufficient for our Redemption; but it was the bloud of Christ who was the *Lamb of God without spot*: and secondly, it was the bloud of Christ that was *poured or sprinkled by his Priestly Nature*, namely, by his God-head, that God accepted as the meritorious procuring cause of his Atonement for our full Redemption: It was not the gross substance of his bloud that God the Father regarded, no otherwise but as it was a *Metynomia* of his Mediatorial Sacrifice of Atonement; for his material or corporeal bloud was spilt upon the ground, and it was soon dryed up, and God knows what is become of it now, but it was the meritorious efficacy of his bloud that he regarded, which I call his Mediatorial Sacrifice of Atonement; that bloud is never dried up, but it doth ever live to procure Gods Atonement for the full Redemption of all the Elect.

Therefore it must needs be a dangerous and a superstitious error of the *Lutherans*, to ascribe so much to one drop of the material bloud of Christ.

Tradef. *I must needs acknowledge that you have given me good satisfaction touching this speech of the* Lutherans *and* Arminians, *I now see plainly that it hath bin an occasion to corrupt the minds of many touching the true meritorious price of our Redemption: I pray you therefore let me hear you speak a little more fully wherein the true meritorious efficacy of the bloud of Christ doth ly, for the procuring of the Fathers Atonement for our full Redemption.*

Divine, The true meritorious efficacy of the bloud of Christ,

lies not in this, that it was a part of the corporeal substance of the Lamb of God without spot; nor in this, that he suffered his bloud to be shed by the Roman Souldiers in a passive manner of obedience; but it lies in this, that it was shed by his own active Priestly power, by which means only it became a Mediatorial Sacrifice of Atonement: and yet notwithstanding, though I do not place the efficacy of his bloud neither in the material substance of his bloud, nor in the passive shedding of it; yet I do freely grant that both his material bloud, and the passive shedding of it, are often put by the figure *Synecdoche*, and by the figure *Metynomia*, for his Mediatorial Sacrifice of Atonement: as for example, in *Eph.* 1. 7. *we have Redemption through his bloud*; This term *bloud*, must be understood with a grain of Salt, for the term *bloud* here, must be understood by the figure *Metynomia*, for the signe and token of his death; and secondly, the term bloud and death in the passive action, is often put by the figure *Synecdoche*, for his active Mediatorial death; because at one and the same time Christ died both as a Mediator actively, and as a malefactor passively, as I have explained the matter in *Gal.* 3. 13. and in other places also; therefore seing there is such a concatination of his active Mediatorial death with his passive death, they may well be put the one for the other interchangeably, because they were so interwoven together at the same time; and in this respect the holy Scriptures do indifferently put the one for the other: this distinction I hope the wise will easily understand.

The true force and efficacy of the blood of Christ lies in this, that he did actually pour out his own soul to death by his own preistly power: by which meanes only it became a mediatorial sacrifice of Atonement.

But for your better understanding of the meritorious efficacy of the bloud of Christ, consider two things, First, Consider what was the Priestly Nature of Christ; and Secondly, Consider what was his Priestly Action.

First, His Priestly Nature was his Divine Nature; for he is said to be *a Priest for ever after the order of Melchisedeck*, of whom it is witnessed, *that HE liveth*, or *that HE ever liveth*: *Heb.* 7. 8. This term HE, importeth the nature Ever-living; and then it must needs mean his Divine Nature, for his Human Nature was dissolved by death: The like Emphasis is in the word HE, in *Psal.* 102. 27. *Thou art HE, and thy yeers fail not*; The Apostle *Paul* doth expound this HE of the God-head of Christ, in *Heb.* 1. 10. 12. In like sort the term HE runs in this sense, in the first promise made to *Adam*.

Christ is a preist for ever by his Divine nature see Heb. in melch. p. 34. & in Rev. 107.

Adam and *Eve*, *HE shall break thy head*, *Gen.* 3. 15. who else can HE be that shall break the Divels head-plot, but that HE that is the Son of God? And thus the Apostle *John* doth expound that HE, saying, *For this cause* [*HE*] *the Son of God was made manifest, that HE might destroy the work of the Divel*, or *that he might break the Divels head-plot in pieces*: 1 *John* 3. 8. He is also called, *The Son of God that shall shortly bruise Sathan under our feet*, *Rom.* 16. 20. From all these places compared together, it is evident that Jesus Christ in his Divine Nature is *a Priest for ever after the order of Melchisedeck*.

But yet withal take notice, that the term HE in *Gen.* 3. 15. doth comprehend under it his Human Nature as well as his Divine; yea it doth also comprehend under it the personal union of both his Natures. First, The term HE describes him to be true man, because he is called *the seed of the Woman*. Secondly, the term HE describes him to be true God, because *he must break the Divels head-plot*. Thirdly, the term HE is a Noun singular, and so it describes the Person of the Mediator to be individual, after that his two Natures were united by an Hypostatical union; and so the Apostle cals this seed of the woman, or *this seed of Abraham* [*one*], which is Christ, *Gal.* 3. 16.

Secondly, Consider what was his Priestly action, and that was the sprinkling of his own bloud by his own Priestly Nature, that is to say, by his Divine Nature; for *he poured out his soul to death*, *Isa.* 53. 12. namely, by the active power of his own Divine Priestly Nature; for *he offered himself by his Eternal Being or God-head*, *Heb.* 9. 14. that is to say, he seperated his soul from his body by the power of his God-head, when he made his soul a Trespas offering for our sins; *Isa.* 53. 10. if his bloud had bin sprinkled only passively by the hand of man, and not actively by the power of his Priestly Nature, it had made no Atonement: As for example, If the bloud of the typical sacrifice of Atonement had not bin sprinkled by a Priest, it had made no Atonement, because it was an action that did properly belong to the Priests office to sprinkle the bloud of every Sacrifice upon the Altar; the Levites might not sprinkle the bloud of every sacrifice upon the Altar, the Priests only must do it: the Levites indeed might kill sacrifices, and receive the bloud in bouls, as Assistants to the Priests, but yet they might not sprinkle

the-

the bloud of any sacrifice upon the Altar; God had reserved that action to be done by the Priests only, because it was one of the essential parts of the sacrifice: See *Ainsw.* on *Lev.* 1. 5. *Maymony* saith, *That the action of sprinkling bloud upon the Altar, is a weighty matter, it is the root or principal of the Sacrifice*; See *Ainsw.* in *Exod.* 12. 45. as I noted it already; and the manner of sprinkling must be done with a large and liberal quantity; and therefore it is called pouring out, as I have formerly noted it in *Lev.* 1. 5. and this sprinkling with pouring out did represent the death of the beast, and also it did typifie the death of the Mediator; for the soul of the beast is in the bloud, and so also the soul or viral spirits of man is in his bloud, or with his bloud: and therefore a large quantity of bloud shed, must needs be a true evidence of death.

Secondly, Bloud was given or sprinkled upon the Altar to make Atonement for mens souls.

Thirdly, It pleased God in this respect to seperate bloud from the common use of food, as long as the partition wall of Ceremonies stood betwixt Jews and Gentiles.

Fourthly, Therefore the Lord did threaten the Jews, that *if any of them did eat bloud, that soul should be cut off from among his people*: *Lev.* 17. 11. 4. *Lev.* 7. 26. But now the partition Wall is broken down, and both Jews and Gentiles may eat bloud and things strangled as lawfully as any other food.

And because this large and liberal sprinkling of bloud by the Priest upon the Altar did represent the death of the sacrifice, and typifie the death and sacrifice of Christ; therefore bloud was much used as a purging type, for almost all things are by the Law purged with bloud; *Heb.* 9. 21, 22. to signifie unto us, the purging nature of Christs sacrifice of Atonement: Material Bloud doth not purge, but defile; but Mediatorial Bloud doth clense and purge away sin; and therefore Christ made his oblation by the joynt concurrence of both his Natures in a Mediatorial way of obedience; his Human Nature was the Lamb without spot, and his Divine Nature was both the Priest and the Altar whereby and whereon his human Nature was sacrificed and offered; and by this means his death became a sacrifice of propitiation to procure Gods Atonement to all the true Israel of God; and in this respect his death is called *the sprinkling of the bloud of Christ*, 1 *Pet.* 1. 2. *which*

speaketh

speaketh better things then the bloud of Abel, Heb. 12. 24.

And secondly, In this respect the Bloud of Christ is called the *Bloud of God, Act.* 20. 28. not only because his Human Nature was united to his Divine Nature; for by the communication of properties that may be attributed to the person which is proper but to one Nature only: But secondly, It is called the Bloud of God in another respect; namely, because he shed his Bloud by his own Priestly Nature; that is to say, by the actual power of his Divine Nature; for he *offered himself by his Eternal Spirit, Heb.* 9. 14. *and poured out his soul to death: Isa.* 53. 12. In like sort he is called *Iehovah our righteousness: Ier.* 23. Because his Mediatorial Obedience (whereof his oblation was the Master-piece) was actuated by Iehovah, that is to say, by his Divine Nature as well as by his Human.

So then, I may well conclude, that the death of Christ was a Mediatorial sacrifice of Atonement, because it was the Act of the Mediator in both his Natures: In his Human Nature he was the Lamb of God without spot; and in his Divine Nature he was the Priest to offer up his Human nature to God, as a Mediatorial sacrifice of Atonement, for the procuring of his Fathers Atonement for the full Redemption of all the Elect.

Christ in his human nature was the Lamb of God without spot, and in his divine nature he was the Priest to offer it up to God as a Mediatorial Sacrifice of Atonement for our Redemption.

But still remember my former caution, that you may understand my words with a grain of salt; for when I say he did pour out his own Bloud by the active power of his own God-head, I mean that he by the active power of his God-head did pour out his soul, or seperate his soul from his body, when he made his soul a Trespass offering for our sins and trespasses; *Isa.* 53. 10. 12. Bloud is often put for the seperation of his Soul from his Body; and so *Isaiah* doth explain it, *He poured out his soul to death; Isa.* 53. 12. The *Roman* Souldiers did shed a part of his Bloud, but yet all that ever they could do unto him, could not seperate his soul from his Body, till himself pleased to do that by the power of his own God-head.

His Divine nature was the Altar upon which he sanctified his Human nature, and this was typified by the Levitical Altar, which at the first was anointed and sanctified, that so it might sanctifie the sacrifice that was offered thereon, *Exod.* 27. 1. *Numb.* 7. 1. 88. for assoon as the Altar was sanctified, it was called *Holiness of Holinesses; Exod.* 29. 37. because it sanctified all the sacrifices that were

Christ in his divine nature was the Altar upon which he offered his human nature as a mediatorial sacrifice of atonement.

were thereon, *Mat.* 23. 14. This did teach and typifie unto us, that Christ was not only anointed and sanctified by the holy Ghost to be the mediator, but that he himself did also sanctifie his own humane nature, which he did offer up to God upon the Altar of his own God-head; as a sacrifice of a sweet smelling savor to God for the procuring of his Fathers Atonement for our full Redemption. *Eph.* 5. 2. *Iohn* 17. 19.

It was the holyness of his divine nature that gave the quickning power to the oblation of his humane nature. *Iohn* 6. 63. When Christ said to his Disciples *he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*; *verse* 56. then many of his Disciples understood his words in a literal and corporal sense (as the Papists do, *this is my body*) and thereupon they were offended and said unto him, *this is a hard saying, who can hear it? v.* 60. that is to say, who can indure to hear of such a gross and carnal eating of thy body? Thereupon Iesus explained his own mind and meaning thus: *it is the spirit that quickneth, the flesh profiteth nothing; the words that I speak unto you are spirit and life, Iohn* 6. 63. In this answer our Saviour declareth two things. 1. That the gross and carnal substance of his flesh and blood, considered by it self alone, had no meritorious efficacy to procure our union with his person, or to procure our communion with him in his sacrifice of Atonement: neither his flesh, nor the actions of his flesh alone considered, can profit us; and therefore his Legal obedience cannot profit us; whether by way of merit, nor yet by way of imputation for our righteousness, because it is but a part of his flesh; for legal obedience is but humane obedience, it cannot be accounted as Mediatorial Obedience.

2. Our Saviour in his answer declared wherein the true force and efficacy of his sacrifice did ly: namely in these two things. 1. In the personal union of his humane nature with his divine nature: 2. It lies in his priestly offering up of his humane nature by his divine nature. The flesh of Christ as it suffered death passively by the Roman Souldiers cannot profit us; but as his God-head gave the quickning power to his oblation, so it doth profit us; for by that meanes it became the meritorious procuring cause of his Fathers Atonement for our full Redemption.

Therefore when we come to the Lord Table to receive the bread

and

and wine, as the signes of his body broken, and of his blood shed; we must not do as the Papists do, we must not look at the gross substance of his body and blood, neither must we look at the shedding of it in a passive manner by the *Jews* and *Romans*; but we must look upon the bread and wine by the figure *Metynomia*, as the signes or tokens of his Mediatorial death; for he poured out his own soul to death by the active power of his God-head, as a Mediatorial Sacrifice of Atonement, even at the same time when his body was broken, and his blood shed in a passive manner by the Jews and Romans; I say the death of Christ must be considered of all faithful receivers as a Mediatorial Sacrifice of Atonement, because it was performed by the actual power of his God-head, yea by the joint concurrence of both his natures: there was not the least unwillingness in his humane nature to dy, when he came to make his soul a trespass offering for our sins; as I have expounded *Hebr.* 5. 7. neither did he dy a passive death, by the power of the Roman souldiers, as the Jews thought, and as the Papists and other carnal Protestants do think; all the men and divels in the world could not put him to death by their power, I mean they could not seperate his soul from his body, till himself pleased to do it by his own priestly power, *John* 10. 17. 18. his soul was not seperated from his body by the sense of those pains which the Roman souldiers inflicted upon him, as the souls of the two thieves were that were crucified with him; for Christ dyed neither sooner nor later then the very punctual hour in which God had appointed him to make his oblation; for the Angel *Gabriel* was sent to tell *Daniel* at the time of the evening oblation, *that from that very hour to the death of Christ, should be* 490. *yeers* exactly cut out: *Dan:* 9. 24. and accordingly at the time of the evening sacrifice, Christ did but say, *Father into thy hands I commend my spirit, and at that very instant he gave up the Ghost*; *Mark* 15. 37. *And when the Centurion saw that he so cryed out and gave up the Ghost*, he said, *truly this man was the Son of God*; *Mark* 15. 39. The Centurion did plainly see a manifest difference between the manner of Christs death and the death of the two thieves that were crucified with him; for as yet they did still continue alive in their torments, till after the time that *Ioseph* of *Arimathea* had begged our Saviours dead body of *Pilate*, at the Sun set evening (for *Ioseph*

When we come to the Lords table we must look more at his mediatorial oblation then at his passive death.

The natural evening is devided into two evenings, and these two parts are called the two evenings, the 1 begins at mid-day, and the other begins at sun-set: therefore there is not a third beginning as some would have it.

Ioseph did not go to *Pilate* to beg our saviours dead body until the evening was come, *Mat.* 27. 57. *Mark* 15. 42, 43. And that was at Sun-set; it could not be when the first evening was come, for that was at mid-day, therefore it was the latter evening of which he speaks; and that doth not begin till Sun-set, and then the two thieves were alive, and like enough they might have lived longer in their torments, if the Roman Souldiers had not broken their legs to hasten their death: but Christ was dead long before this, for he gave up the Ghost at the ninth hour, which was about 3 hours before the two thieves were killed; and for that reason the Souldiers did not break his legs, because he had bin dead three hours before, and yet by the course of his nature he might have lived in his torments as long as the two thieves did, for the Roman Souldiers did crucifie all three alike: what then was the true reason why Christ died three hours before the two thieves? had he less strength of nature to bear his torments then they? or did the Roman Souldiers ad more torments upon his body then upon the two thieves? or did the Fathers wrath kill him sooner then the two thieves, as some think? surely none of all these things did hasten his death before the two thieves: but the only true reason was, because he did actuate his own death as a Mediatorial Sacrifice of Atonement (at the just hour appointed by his Father) by the joint concurrence of both his Natures: his human nature alone could not actuat his own death, because it is not in the power of any mans nature to dy when he will (except he use some sinful violence against nature) neither could his God-head make his soul a Mediatorial Sacrifice, till his human nature had accomplished two things. 1. Not till he had overcome his natural fear of death, which by strange crying and tears he obtained at last; and 2. His Divine nature could not make his soul a Mediatorial Sacrifice, until his human nature did put out an active willingness to dy, for his death could never have bin a Mediatorial Sacrifice of Atonement unless he did actuat his own death by the joint concurrence of both his natures: and therefore that act of his obedience was the Master peice of all his obedience, it was the choisest thing that the Father required, or that the Mediator could perform, as the procuring cause of Gods Atonement for our full Redemption, Justification, and Adoption.

Tradef.

Tradel. *You seem to make the death of Christ an active death only; Is not this directly contrary to the very letter of the Scripture? seing the Scripture doth often testifie that the death of Christ was a passive death;* Peter *saith, That he was put to death concerning the flesh,* 1 Pet. 3. 18. *and that he was crucified and slain,* Acts 2. 32. *and that they kill'd the Lord of life,* Acts 3. 15. 1 Thes. 2. 15. Jam. 5. 6. *Therefore how can you affirm that he dyed an active death only?*

Divine. I have already shewed you that Christ died a two-fold death, for he died both as a Malefactor, and as a Mediator at one and the same time; as a Malefactor he died a passive death, but as he was a Mediator, he died an active death: and the Scripture doth often speak of both these deaths, sometimes joyntly, and sometimes severally; when the Scripture doth mention his passive death, then it saith that *he was put to death, killd, and slain:* But secondly, the Scripture doth sometimes speak joyntly of his passive and of his mediatorial death together in one sentence as in *Rom.* 8. 13. and in *Gal.* 3. 13. Which scripture I have opened at large in the first part. And so when Christ ordained his last supper, *he took the bread, and brake it, and said, this is my body which is given for you;* that is to say, which I have given to be broken for you; *Luke* 22. 19. compared with 1 *Cor.* 11. 24. Both actively and passively; for as Christ brake the bread, so he brake his own body, because he did seperate his own soul from his body; so likewise he said of the wine, *this is the cup of the new Testament which is shed for you;* that is to say, which I have given to be shed for you; *Luke* 22. 20. actively and passively as aforesaid; so *Isa.* 12. with *Rom.* 4. 25.

The death of Christ may be called either an active or a passive death in several respects.

3. The scripture doth sometimes speak of his mediatorial death only: as in *Isa.* 53. 10. *he gave his soul to be a Trespass offering for our sins, and he offered himself by his eternal Spirit: Hebr.* 9. 14. *and he laid down his own life, John* 10. 17. 18. *And he sanctified himself, John* 17. 19.

Therefore seeing the holy Scriptures do teach us to observe this distinction upon the death of Christ, it is necessary that all Gods people should take notice of it, and ingrave it in their minds and memories.

When I speak of the death of Christ as a malefactor, then the Scribes and pharisees must be considered as the wicked instruments

thereof: but yet this must be remembred also, that I do not mean that they by their torments did seperate his soul from his body; in that sense they did not put him to death, (himself only did seperate his own soul from his body, by the power of his God-head) but they put him to death, because they inflicted the sores of death upon his body; they did that to him which they thought sufficient to put him to deat h: and men are often said to do that which they endeavour to do: As for example *Abraham* is said *to offer his only son*, because he endeavoured to do it: *Hebr.* 11. 17. And *Haman* is said, *to lay his hands upon the Iews*, because he endeavoured to do it: *Ester* 8. 7. And *Amaleck* is said *to lay his hand upon the throne of Iah*, because he endeavoured to do it: *Exo.* 17. 16. And *Saul* is said *to smite Davids life to the ground*, because he endeavoured to do it: *Psa.* 143. 3. And the Magitians are said *to make lice miraculously, as Moses did*, because they endeavoured to do it; but yet the text saith *that they could not do it*, *Ex.* 8. 18. And the Israelites are said *to go up to the top of the mountain*, because they endeavoured to do it; *Num.* 14. 40. As the matter is explained in *Deu.* 1. 41. In like sort men are said to do that which they command others to do; 2 *Sam.* 12. 9. *Num.* 19. 3. and in this sense it is said that *the Iews did kill and slay the Lord of life*, because they endeavoured to do it, by stiring up *Pilate* to condemn him; and to crucifie him, and in the conclusion, they verily thought that they had kil'd him, because they crucified him and tormented him with sores of death, as the two thieves were; but the truth is, they wr e deceived, for he was not a bare and base man, as the two thieves were, and therefore they could not seperate his soul from his body by all the torments the divel could devise, (for he was stronger then Satan) till himself pleased to actuate his own death by his own Priestly nature, as a mediatorial sacrifice of Atonement, by the joint concurrence of both his natures; in this last sense Christ dyed as a mediator only; he did actuate his own death as a mediator at the very same time when the *Iews* put him to death as a malefactor, he laid down his own life by the same power by which he took it up again; *John* 10. 17, 18. And how else did he raise himself up out of his grave, but by the joint concurrence of both his natures? therefore he must needs actuate his own death by the joint concurrence of both his Natures. See a further answer to this in *Psa.* 22. 15.

The Iews are said to put Christ to death because they endeavoured to do it.

By

By this distinction imprinted upon the mind and memory, a man may easily see the reason why the death of Christ is sometimes called a passive death, and sometimes an active death.

Yea his mediatorial death may wel be called a miraculous death, it was no less miraculous then the raising of the dead body of *Lazarus* was: for when Christ went about to raise the dead body of *Lazarus* he did but cry out to *Lazarus* with a loud voice, saying *come forth*; and *at that very instant he came out of the grave*: *Iohn* 11.43. In like manner when the just appointed hour was come wherein the Father had appointed the mediator to make his soul a sacrifice for sin, he did but cry out to his Father with a loud voice, saying, *Father into thy hands I commend my spirit*; *and at that very instant he breathed out his soul into the hands of God.* The death of the Mediator was a miraculous death.

Christ dyed not by degrees (saith Mr. *Nichols* in his *Day-star*) *as his Saints do: his senses did not decay; no pangs of death took hold upon him; but in perfect sense, Patience, and Obedience both of body and of soul, he by his infinite power did voluntarily resign his spirit* (*as he was praying*) *into the hands of his Father, without any trembling or strugling, or without any shew of sense of his pains.*

And *Austin* saith thus: *who can sleep* (saith he) *when he will, as Christ dyed when he would? who can lay aside his Garment, so as Christ layed aside his flesh? who can leave his place, so as Christ left his life? his life was not forced from him by any imposed punishment, but he did voluntarily render it up to God as a Mediatorial Sacrifice: in his life time he was often touched with the fear of death, but by his strong crying unto God with dayly prayers and tears, he obtained power against his natural fear of death before he came to make his oblation*; as I have expounded *Heb.* 5.7.

And it is further evident that his death was miraculous, by the speech of the Centurion, for when he saw that Christ did but cry out and give up the Ghost, at the same instant he said, *truly this man was the Son of God*; *Mark* 15.39.

Again it is evident that his death was miraculous, because at that instant when he breathed out his soul into the hands of God, *the vail of the temple* (which typified his human nature) *rent it self in twain from the top to the bottom*; *and at that time* also *the graves of the Saints did open themselves, and many of the dead Saints did arise*: *Mat.* 27. 51. These miracles declar'd that now the true

Holy

Holy of Holies, did seperate his soul from his body, and so entered into heaven with his own blood, having found *Eternal redemption* for us, *Heb.* 9. 12.

Hence we may learn, that the doctrine of the *Papists* and *Lutherans* in their Transubstantiation, and in their Consubstantiation, is very erroneous; for they place the meritorious price of their redemption in the gross substance of Christs flesh and bloud, and in the passive shedding of it upon the cross by the Romans, and they also do make the wooden cross on which Christ was crucified as a malefactor, to be the Altar; they may as wel make the Roman souldiers to be the priests that did offer up his humane nature in sacrifice to God for our redemption: O woful blindness, that they should thus corrupt the meritorious price of our Atonement and redemption!

But I have formerly confuted this carnal and superstitious doctrine: I have formerly proved that the God-head of Christ was the Altar, and that the God-head of Christ was the priest whereby he made his mediatorial sacrifice of Atonement: I have shewed that neither the substance of Christs flesh, nor the substance of his bloud, nor the passive action of sheding it by the Roman souldiers, could make his death to be a mediatorial sacrifice: and so our Saviour told the Iews when they understood him of eating the substance of his flesh, and of drinking the substance of his bloud; he told them plainly, that it was not his flesh nor his bloud, but the Spirit or God-head that gave the quickning vertue to his flesh and bloud: *Iohn* 6. 63. It is a gross conceit to think that the substance of bloud can clense any mans soul, for the gross substance of bloud doth defile, and in that respect it was counted unclean: *Lev.* 8. 26.

But the clensing vertue of his bloud lies in his own mediatorial sheding of it, for though he did not break his own body, and pour out his own bloud with nails and spear as the Roman souldiers did, yet he brake his own body in pieces, by seperating his own soul from his body by the power of his divine nature: and then he did actually shed his own bloud, when he did pour out his own soul to death; *Is.* 53. 12. as a mediatorial sacrifice of Atonement, for the procuring of his Fathers Atonement for our full redemption, justification, and Adoption: and in this sense only *the bloud of Christ doth purge us*; *Tit.* 2. 14. *And clense us*; 1 *Iohn* 1. 7. *and wash us from our sins*. *Rev.* 1.

Christ did actually breake his own body in pieces, when he did seperate his soul from his body: and he did actually pour out his own life when he poured out his soul to death.

A

A Discourse touching the Obedience of Christ to the Moral Law: whether it were done for our *Justification* or no, by way of Imputation.

TRADESMAN;

HItherto you have spoken abundantly touching the efficacy of Christs Mediatorial Obedience: But yet you have said nothing touching the efficacy of his active Obedience to the Moral Law. And yet you know that [many] learned Divines do teach and affirm, that his obedience to the Moral law was done for us, and that the Father in that respect doth impute it to us, as if it had bin done by us, for our full Atonement and Justification in his sight.

A discourse touching the obedience of Christ to the moral law whether it were done for our Iustification or no, by way of Imputation.

Divine. Before I can speak any thing touching Christs Obedience to the moral law: I must first understand what you mean by this term the moral law.

Tradel. *By the term Moral law, I mean the decalogue or ten Commandments: and I call it the Moral law, because every one of these ten commandments were engraven in our nature in the time of Adams innocency.*

Divine. I did imagin that you did take the term Moral law in this sense, but in my apprehension in this sense the term Moral law is very ill applyed to the ten Commandments, because it makes most men look at no further matter in the ten Commandments, but at moral duties only; or it makes them look no further but at Sanctified walking in relation to Moral duties.

The term moral law is ill applied to the ten commandments as a general title, because the ten commandments do contain in them rules of faith in Christ as well as moral rules.

But the truth is, they are greatly deceived, for the ten Commandments do require faith in Christ as wel as moral duties: but faith in Christ was not engraven in *Adams* nature in the time of his innocency, he knew nothing concerning faith in Christ til after his fal, therefore the ten Commandments (in the full latitude of them) were not given to *Adam* in his innocency, they were not given till after Christ was published to be *the seed of the woman, to break the Divels head*, &c. Therefore the ten Commandments do require faith in Christ as well as moral duties.

Mr. *Broughton* saith that *the two Tables doth contain in them all wisdome both of faith and manners*: and in another place he saith,

saith that *there is no precept in all the Bible, but it must come within the compass of one or other of the ten commandments*, and in this sense our Saivor affirmed to the Scribes that there are but *two great Commandments in the Law*, (which are the first Table and the Second) and that *on these two commandments do hang the whole Law and the Prophets*, *Mat.* 22. 40. Hence I reason thus, if the whole Law and the Prophets do hang upon the ten Commandments, as the general heads of all that is contained within the Law and Prophets, then the ten commandments must needs containe in them rules of faith in Christ as wel as moral duties.

And this is further evident by the preface of the ten comandments which runs thus, *I am Iehovah thy God which brought thee out of the Land of Egypt*, hence it may be demanded who that *Iehovah* was that brought them out of the Land of Egypt? whether was it the Father, or the Son, or the Holy Ghost? the answer is, that though the term *Iehovah* be common to all the three persons, yet in this place it must be applyed to Iesus Christ especially (not excluding the other persons) he is often called *Iehovah*, as *Mat.* 4. 7. doth expound *Deu.* 6, 16. and HE is that *Iehovah* that brought them out of *Egypt*: He it was that first appeared to *Moses* in the *Bush*, and that sent *Moses* unto *Pharoah* with miraculous power to bring his people out of *Egypt*, *Ex.* 3. 2. At the first he is called *the Angel of Iehovah*, (the Father) *v.* 2. But in *v.* 6. He is called, *the God of Abraham*; and after this he was called *the Angel of Gods presence that went before his people in the wilderness*; *Ex.* 23. 20. and he is also called *the Angel that brought them out of Egypt*; *Num.* 20. 16. *Ex.* 14. 19. He is that Angel that spake to *Moses* in mount *Sinai*, *Acts* 7. 38. and he is also called *Iehovah*, *that went before them in a pillar of a cloud by day, and in a pillar of fire by night*: *Ex.* 13. 21. And the Hebrew Doctors do acknowledge that their Redemption from Egypt was *by the hand of the Angel the Redeemer, with the power of the great God*; as it is said in *Ex.* 32. 11. see also *Ainsw.* in *Ex.* 12. 17.

From all these places compared together, it is evident that Christ was that *Iehovah* that brought them out of the Land of Egypt, and that gave them the ten commandments on Mount *Sinai*; and so the Apostle *Paul* saith, *that it was HE that spake unto them, whose voice then shook the Earth*, *Heb.* 12. 25, 26.

Therefore

Therefore it was Christ that gave the first Commandment saying, *Thou shalt have none other Gods but me, Ex.*20.3. That is to say, thou shalt have none other Gods but the Trinity, and no other Mediator but me alone to be thy Redeemer and Saviour: *for there is no other name given under heaven by which we can saved: Acts* 4. 12.

In like sort Christ in the 2 Commandment doth requite obedience to all his outward worship, and in speciall to all his Levitical worship, for that was the present outward worship which he commanded at mount *Sinai*, immediatly after he had given them the ten commandments: and the observation of that worship is especially called *the Law of VVorks* (though the ten commandments must also be included) but the right application of the typical signification of the levitical worship to the soul, is called *the Law of Faith*, or the Gospel part of the Law, for all their levitical worship was given on purpose to guide their souls to Christ; therefore faith in Christ must needs be compriſed typically under the second commandment: the Tabernacle, the Ark, the Altar, and the Sacrifices, whose blood was sprinkled upon the Altar by the Priest, did teach and typifie how the mediator should make our Atonement by his Mediatorial Sacrifice, all this and much more is compriſed under that outward worship, which is commanded by the second Commandment.

The 3 Commandment doth teach holy Reverence to the person of the mediator, because it commandeth reverence to his sanctuary, where his divine nature did reside in the cloud of his presence upon the Mercy-seat: *Lev.* 19. 30.

4. Faith in Christ is also typically comprehended under the 4 Commandment, for the Sabbath was not ordained til after *Adams* fall, nor till he was convinced of his sin, nor til the seed of the woman was promiſed to break the Divels head-plot; for *Adam* fell in the very same sixt day in which he was created, and in that very day the Lord did effectually convince him of his miserable condition by his disobedient eating of the forbidden fruit: and in that day also the Lord in great Mercy did set before him an effectual remedy, by promising to him that *the seed of the woman should break the divels head-plot:* and so through the mighty operation of God, *Adam* and *Eve*, were inabled to believe their Atonement through

the mediation of the promiſed ſeed; and ſo by that meanes *Adam* and *Eve* that were before dead in corrupti n and ſin, were made alive again through grace; and ſo the whole creation was made new, perfected and finiſhed by the Redemption in the evening of the ſixt day, and then on the ſeventh day God reſted from all his works, becauſe he reſted in the Mediator for the perfecting of the creation by the redemption of the promiſed ſeed, and he commanded *Adam* to reſt on that day both bodily and ſpiritually. 1. Bodily, from all bodily labor, that ſo he might ſpend the whole day in Gods outward worſhip; 2. That he might reſt ſpiritually, by cauſing his faith to reſt upon the promiſed ſeed for his ful redemption: and thus God ordained the firſt Sabbath that ever was, to be obſerv'd both as a ſanctified ſign of reſting on Chriſt, and alſo as a Sanctified time to be wholy ſpent in Gods worſhip, and as a help to us to meditate on our redemption by the promiſed ſeed.

Hence it follows by good and neceſſary conſequence from the promiſes.

1. That the ten commandments do containe in them rules of Faith in Chriſt as well as moral rules.

2. Hence it is evident that the term moral law, is not a ſutable title for the ten commandments; becauſe it doth not ſufficiently comprehend under it the ſcope of the ten commandments, which every general title ought to do.

The Title which our ſaviour puts upon them is, the two great Commandments on which the whole Law and Prophets do hang: But the moſt uſual fit title is the Ten commandments.

Tradeſ. *I do now percieve that the term moral law is not a very ſuteable Title to be put upon the ten Commandments: neither doth it fully expreſs my own mind and meaning: for When I ſpake of the obedience of Chriſt to the moral law, I meant it of his obedience to the Whole law of works: Which obedience of his was done for us to this very end, that God the Father might impute it to us as our our righteouſneſs in his ſight.*

Divine. I cannot ſee how the Common Doctrine of imputation can ſtand with Gods juſtice: God cannot in juſtice impute our Saviours legal obedience to us, for our juſtice, righteouſneſs or juſtification.

1. Becauſe it is point blank againſt the conditions of the Legal covenant

covenant so to do; for the legal promise of Eternal life is not made over to us upon condition of Christs personal performance, but upon condition of our own personal performance: I say the law binds every singular person to perform exact obedience by his own natural power, without any help from any surety whatsoever, or without any supernatural help of faith: for the Condition of the legal promise runs thus: *the man that doth these things shall live thereby, Lev.* 8. 5. *Eze.* 20. 11. Namely that man that doth personally observe the whole law by his own natural power shall live thereby: and thus the Apostle *Paul* doth explain the meaning of the Legal condition in *Gal.* 3.12. *The law is not of faith, but the man that doth them shal live in them*; he doth plainly exclude faith and such like supernatural helps, as being no part of the condition of the legal promise, therefore it requires every singular person to perform it by his own natural power; and this is further evident by the curse that is added to *every one that continues not in all things that are written in the book of the law to do them, Gal.* 3.10. The curse of the law runs thus, if any singular person doth faile but once in the course of his life, though it be but in the least circumstance, he must by the justice of the law be eternally cursed: he and no other for him must dy eternally: therefore he and no other for him must keep the whole law if ever he doth look to be justified in Gods sight by legal righteousnes: and therefore it follows by good consequence, that God cannot in justice justifie any man by imputing to him Christs legal obedience for his justice.

God cannot in justice justifie any man by the Imputation of Christs active Obedience.

2. It is evident that God never propounded the law of works to the fallen sons *Adam*, with any intent at all that ever any of the fallen sons of *Adam* should seek for justification and Atonement in Gods sight by legal obedience, but Gods intent was directly contrary, for when he propounded the legal promise of life eternal to the fallen sons of *Adam*, he did propound it upon condition of their own personal obedience, to allure them thereby to search into their own natural unrighteousnes by this perfect rule of legal righteousnes, which being laid to a mans corrupt nature and waies, will discover to each man (as in a glass) his own unjust and crooked nature and waies; for the corrupt nature of man is directly contrary to every branch of the ten commandments; and in this respect the Apostle doth tell us, *that the law of works*

God never intended to justify any man by the law of VVorks therefore not by Christs legal obedience imputed to us for our righteousnes.

is too weake a means (namely in respect of our corrupt flesh) *to bring any man to life and salvation*; *Rom.* 8. 3. *Rom.* 7. 14. And therefore when God gave the law of works to the fallen sons of *Adam*, he intended it *to be the Minister* (not of life but) *of death* 2 *Cor.* 3. 7. 1 *Cor* 15. 56. *Rom.* 3. 20. *Rom.* 4. 15. *Rom.* 7. 7. 13. *Rom.* 5. 20. Therefore by this law of life God intended cheifly to make the soules of the fallen sons of *Adam* to be sensible of their own spiritual death in corruption and sin, thereby to provoke our souls to seeke for life some other way, namely by the mediation of the Mediator promised, neither doth the ceremonial part of this law of workes clense any mans conscience from the guilt of his sin, though the *Iews* did thereby clense themselves to the purifying of their flesh, *Heb.* 9. 9. Therefore it followes by good consequence, that God did never intend to justifie any corrupt son of *Adam* by legal obedience done by his own person, nor yet by our Saviours legal obedience imputed as the formal cause of a sinners justice or righteousnes.

The Imputation of our Saviours legal obedience is altogether insufficient to make a sinner righteous from his original sin.

3. God cannot in justice justifie a sinner by our Saviours legal obedience imputed, because legal obedience is altogether insufficient to justifie a corrupt son of *Adam* from his original sin; for our corrupt and sinful nature did not fall upon us for the breach of any of *Moses* laws, but for the breach of another law of workes which God gave unto *Adam* in his innocency (by way of prohibition) *in the day thou eatest thereof, thou shalt dy the death*, *Gen.* 2. 17. Therefore God cannot in justice impute our Saviors legal obedience to any corrupt son of *Adam* for his sul and perfect righteousnes, because it is altogether insufficient to make a sinner righteous from his original sin.

If God imputed Christs legal obedience to sinners for their justification, then Christ made his oblation in vain.

4. If Christs legal obedience imputed were sufficient to justifie a sinner from all kind of sin both original and actual, then Christ made his oblation in vain; for it had been altogether needless for him to give his soul as a mediatorial sacrifice of Atonement for the procuring of our justice in Gods sight, if his legal righteousnes performed by his life had bin sufficient to justifie us from all sin in Gods sight, for *if righteousnes could have come to sinners by the law, then Christ dyed in vain. Gal.* 2. 21.

5. Christs legal obedience was but the work of his flesh or of his humane nature, therefore it could not be the procuring cause

of

of Gods Atonement for our justification; for no obedience is meritorious, but that obedience which was mediatorial: I never heard that the Father required the Mediator to perform legal obedience as a proper condition of his mediators office, nay our saviour himself doth testifie, *that his flesh* (alone considered) *doth not profit us to life and salvation, John* 6. 63. Therefore not his legal obedience, for that was but the work of his flesh or humane nature, and therefore it could not be meritorious to procure Gods Atonement for sinners righteousnes.

Christs legal obedience was but the work of his flesh or his human nature therefore it was not meritorious for our justification if it could be supposed that it had bin imputed to us.

Many such like absurdities as these the common doctrine of imputation doth lead men into.

6. There is great jarring among Divines about the right stating of the doctrine of Imputation.

The common Doctrine of imputation may well be questioned because divines cannot agree in the right stating of it.

First, Some affirm that God the Father doth impute Christs legal obedience to sinners as their obedience for their ful and perfect justification.

Secondly, Others do affirm that Christs legal obedience imputed, is not sufficient of it self to make a sinner perfectly righteous; and therefore they affirm that God doth impute another kind of Christs righteousnes to sinners for their full justification, namely the purity of his nature in his conception and birth, to justifie us from our original sin.

Thirdly, Others go further in the point of imputation, for they do affirm that God doth impute another kind of Christs righteousnes to sinners for their full justification, namely his passive obedience, and so by necessary consequence they do make sinners to be their own mediators, because they do make Christs mediatorial obedience to be a sinners obedience by Gods imputation: but I have confuted this kind of imputation in a particular discourse about it in the close of this Treatise.

Many such like absurd consequences as these, do often follow at the heels of the common doctrine of imputation: but against, all these ways of imputation, I may well frame this Argument.

The Actions of Christs obedience, neither active nor passive, can be made ours by Gods imputation, no more then our sinful actions can be made his by Gods imputation.

But our sinful actions cannot be made his by Gods Imputation as I have at large proved in the opening of *Gen.* 2. 17.

Therefore

Therefore neither can the actions of Christs active or passive obedience be made ours by Gods Imputation.

If God do make sinners righteous by the active obedience of Christ imputed, then Christ must perform all manner of acts of obedience for us that God doth require of us, or else God cannot in justice make us perfectly righteous by the active obedience of Christ imputed.

But Christ did not perform all manner of acts of obedience for us that God doth require of us, because he was never married, &c. and yet we have as much need to be made righteous in such like actions as in any.

Therefore God cannot in justice make us perfectly righteous by the actions of Christs active obedience imputed.

Tradef. *I will not reply to your Arguments as yet, because I desire some further satisfaction touching that distinction which you make between Christs Legal and Mediatorial Obedience: Was it not the Will of God that our Mediator should fulfil all Righteousness for the procuring of our Redemption and Justification? Why then should not his legal obedience be a part of his mediatorial obedience?*

It is a necessary thing to distinguish between Christs legal & Mediatorial Obedience.

Divine. It is a necessary thing to observe a right difference between Christs Legal and Mediatorial Obedience, which I have in part distinguished already; but for your further satisfaction, I will again distinguish between them: I grant that God required the Mediator to fulfil all righteousness, but yet his obedience to the Law of Works, and his obedience to the Law of Mediatorship, must be considered as done for several ends and uses.

First, God appointed the Mediator to fulfil the Law of VVorks, I mean so much of it as fell within the compass of his human course of life, not as a proper condition belonging to the Law of Mediator-ship (as Mediator) but as true man only, for he was bound to observe the Law of VVorks as he was true man, as much as any other Jew by a native right, as the Apostle sheweth in *Gal.* 4. 4. and the Law of VVorks doth require every Jew to observe it by his own natural power, without any supernatural help from God; therefore Christs legal obedience cannot be accounted as a part of his mediatorial obedience; for nothing can be accounted as a part of his mediatorial obedience, but that which he did actuate by the joynt concurrence of both his natures.

Secondly,

Secondly, Though I do make his Legal Obedience to be no more but human obedience, yet I grant that he was thereby qualified and fitted to make his soul a mediatorial Sacrifice; for he could not have bin the Lamb of God without spot, if he had not bin exact in the performance of so much legal obedience as fell within the compass of his human course of life; See *Heb.* 7. 26.

Thirdly, The rewards which his Father did promise unto him for his Mediatorial Obedience, do far exceed the rewards which he doth promise to legal obedience; for I cannot find that ever the Father did promise to reward any mans legal Obedience with such special rewards as he doth promise unto Christs mediatorial obedience; *I will give thee the ends of the earth for thy possession*, Ps. 2. and *He shall see his seed and prolong his days, when he shall make his soul a Trespass offering*: Isa. 53. 10. These and many such like rewards are promised to the Mediator, not for his legal, but mediatorial Obedience; therefore we must not confound his legal obedience and his mediatorial obedience together, as the common doctrine of imputation doth very often.

Fourthly, Christ was not bound to fulfil personal obedience to every branch of the Law of works (for he had not wife and children to instruct, &c.) but he was bound to fulfil every branch and circumstance of the law of Mediatorship, he must not be wanting in the least circumstance thereof; if he had bin wanting in the least circumstance, he had bin wanting in all.

M. *Calvin* observeth rightly, *that some of the actions of Christ were proper to his God-head only, and some of his actions were proper to his human nature only, and some of his actions were common to both his Natures: and this observation* (saith M. *Calvin*) *shall do us no small service to assoyl many doubts, if the Reader can but fitly apply it.* See *Calv. Instit.* l. 2. c. 14.

It is absurd to affirm that all the Acts of Christs Obedience were Mediatorial, because his person consisted of two Natures; for then his natural actions should be mediatorial as well as any other; you may as well say that all the actions of the Son and of the holy Ghost are the actions of the Father, because they are united into one God-head, as say that the acts of Christs legal obedience were mediatorial, because his person consisted of two natures; but as the actions of each person in Trinity must often be distinguished from

each

each other in the manner of their working, so must the acts of Christs obedience be distinguished, either according to his divine nature, or according to his human nature, or according to the personal union of both his natures; for sometimes his natures do work severally, and sometimes jointly.

As for example, all the actions of Christ from his birth until he began to be thirty years of age, must be considered but as natural, or but as legal acts of obedience; for till he began to be thirty yeers of age, he lived a private life with his Parents, and was subject to them, and learned the Trade of a Carpenter of his Father *Joseph*; and in that respect he was sometimes called the Carpenter, and sometimes the Carpenters son: in all which space he was obedient to his parents as a good son, and he was obedient to the Law of VVorks as a godly Jew, being circumcised; and walked in all the ordinances of *Moses* without reproofe; but I cannot see how any of these actions can be properly called Mediatorial obedience.

But Secondly when he began to be 30 yeers of age, he did then begin to declare himself to be the mediator; for when he was baptized of *John* in *Iordan*, the holy Ghost did light upon him in a visible manner, before all *Johns* auditory, and then the Father by his voice from heaven declared that he was the mediator *in whom he was wel pleased* and immediatly upon this *he was led aside from thence* (by the holy Spirit) *into the wilderness to be tempted and tryed by the divel*, whether he would be a faithful Mediator or no: *and he continued in the wilderness in fasting and prayer for forty dayes together*, that he might be able by his Mediatorial obedience to breake the divels head-plot in peices: and after this the Father did again anoint him by the Holy Ghost in the time of his transfiguration, for the better inabling him to accomplish his mediatorial oblation at Jerusalem; *Luke* 9. 31. and after he was installed into the mediators office at his baptism, he did freely and frequently fall to preaching in their Synagogues, which was the act of his human nature, but yet it was often accompanied with the miracles of his God-head; and this was done to declare his person to be the person of the mediator, and therefore he did not only heal the sick, but also he forgave sins.

This was the progress of the mediator after that he was publikely

likely installed into his office at his baptism, when he began to be thirty yeers of age.

Thirdly, In the upshot of his life, as soon as he had fulfilled all things that were written of him, he sanctified himself, and finished his oblation by the joint concurrence of both his natures: and this was the Master-peice of all his mediatorial obedience.

Having thus distinguished the actions of the mediator according to each of his natures, or according to the personal union of both his natures, we may and must rank his acts of obedience accordingly; his obedience to the law of VVorks must be ranked among the actions of his humane nature, and his obedience to the law of mediator-ship must be ranked among his mediatorial actions which he performed by the personal union of both his natures, and by this rule of distinction, I can find no other place for his legal obedience but among his humane acts of obedience; for as he was true man he was made unto the law of VVorks as much as any other Jew was, and therefore he must observe it by his human power.

Tradef. *You said one while, that Christ did no mediatorial acts of obedience until he began to be thirty yeers of age: how can that be seeing he was born a Mediator?*

Divine. I did not expresly say that Christ did no mediatorial acts of obedience, until he began to be thirty yeers of age; for I make no question but he did offer up many mediatorial prayers of intercession to his Father for the elect in that space, but he did no publike acts of a mediator in all that space: I grant that he took upon him our human nature into the personal union of the mediator in the womb of the Virgin, as soon as ever he was conceived by the holy Ghost, and I grant also that some few Godly persons had the knowledge thereof in the time of his infancy by spiritual Revelation, as *Mary*, *Symeon*, *Anna*, and a few others.

But he did not publikely take upon him to do the office of a mediator until the Father did publikely install him into the mediators office when he began to be thirty yeers of age, and then as he was baptized before all *Johns* auditory, the holy Ghost did light upon him in the visible shape of a *Dove*, and then the Father testified by an audible voice that *he was his beloved son in whom he was well pleased.*

It may be you think (as many others do) that Christ began to pay the price of our redemption from the very first beginning of his incarnation, for many affirm that he was conceived by the holy Ghost without any original sin, that so he might thereby justifie us from our original sin; which opinion I have confuted: but the open History of the *Evangelists* do speak nothing at all of any of his mediatorial actions till he was publikely installed into the office of the mediator at *Iohns* baptism; and truly his abstaining so long from the doing of any publike mediatorial action, was not without a divine mistery; for the Priests in the Law might not enter into their office to do the publike actions of a Priest, until they began to be thirty yeers of age *Num* 4. 47. In like sort the Father did not instal the mediator to do the publike office of the mediator, until that very age; and then *the Father did anoint him with the holy Ghost*; *Mat.* 3. 15, 16, 17. By means whereof he received power and strength to do the office of the mediator without any turning away back *Acts* 10 38. As it was foretold by the Prophet *Esay*, c. 61. 2, 3. *Esay* 11. 2, 3.

When Christ began to be thirty yeers of age he was publikely installed into the mediators office by the joint consent of all the Trinity.

Yea when Christ began to be thirty yeers of age, he was publikely installed into the mediators office by the joint consent of all the Trinity: and so our Saviour doth explain the matter unto *Iohn*, saying: *Thus our desire is (or thus it becometh us) to fulfil all righteousness Mat.* 3. 14.

Tradef. *Do you take this word* [*Our*] *to meun the Trinity, seeing most interpreters do understand it only of the joint desire of Iohn and Christ, Christ said thus unto Iohn, it is our desire to fulfil all righteousness?*

Divine. These two terms, first *our desire*, secondly *our fulfilling all righteousness*, had need to be explained.

First the term *Us*, or *our desire*, cannot be meant of the joint desire of *Iohn* with Christs desire, for it is plain by the text that *Iohn* did not desire to baptize Christ according to Christs desire; because he earnestly *put him back and forbade him at the present*: therefore the term *our desire* must have relation to some others, namely to the joint desire of all the Trinity; for it was now the joint desire of all the Trinity to instal the Mediator publikely into his office: and the Father had foretold *Iohn* how he should know the person that should be installed to baptize with the holy Ghost

and

and fire; saying, *upon whom thou shalt see the spirit come down and tarry still upon him, that is he which baptizeth with the holy Ghost*: *Iohn* 1. 33. by this foretelling, *Iohn* might easily understand Christ to mean the Trinity by the term *our*.

And it is further evident that it was the desire of all the Trinity to instal the mediator publikely before all *Iohns* Auditory then present. First because the holy Ghost did light upon him in the visible shape of a *Dove*, and secondly, because the Son came and stood forth before all that Autditory and accepted that office; and thirdly, because the Father by his voice from heaven did openly testifie that *he was his beloved Son in whom he was well pleased*.

The second word of the latter sentence to be explained is this, what is meant by the word *Righteousness* which all the Trinity did now desire to fulfil? The answer is, that they desired to fulfil all that *Righteousness* which appertained to the Mediators person and office, at this time they desired to fulfil that part of righteousness which appertained to his publike instalment; for he might not do the office of the Mediator till he was publikely installed.

From the time of his birth hitherto, he did not heal infirmitys, nor forgive sins, neither did he prove his person to be the person of the Mediator by any miracles of his God-head: but as soon as he was publikely installed, then he left his dwelling at *Nazareth*, and removed his dwelling to *Capernaum*, for there he must first begin to shew forth the light of his person and office to them of *Galilee*, to fulfil that light which *Esay* foretold should arise in *Galilee*, *Mat.* 4. 13, 14. And from that time forth he did openly declare himself to be the Mediator; saying, *the spirit of the Lord is upon me, and he hath anointed me*; *Luke* 4. 18. *Psa.* 45. And so he did for three yeers and a halfe together prove himself to be the Mediator by the works of his God-head; and at last he finished his mediatorial oblation as the Master-peice of all his obedience, and then God did more especially declare him to be the *Holy of Holies*, by the manner of his death, which was miraculous, and exceeding pleasing in the sight of God for the procuring of his Atonement for all believing sinners.

Tradef. *Sir I desire now to return again to the efficacy of Christs legal obedience, both hath a great influence into the true form of our justification through Gods imputation: and so saith the Apostle*

Paul *that the righteousnes of the Law might be fulfilled in us*, Rom. 8. 4. *How else can the righteousnes of the law be fulfilled in us but by the Fathers imputing of the Mediators legal obedience to us as our Obedience for our justice or Justification?*

Christs mediatorial obedience is often mistaken by the common doctrine of imputation, and it is often confounded with his legal obedience.

Divine. You do greatly mistake the Apostles meaning in this text, for the Apostle doth not in this place speak of that part of legal obedience which God requires of every man that lookes to be justified thereby, but in this place he speaks only of that part of righteousnes which the Gospel part of the law taught and typified by their sacrifices of Atonement, which Sacrifices are called *Sacrifices of Righteousnes*, because they taught and typified how Sinners might attain unto Gods Atonement for their full and perfect righteousnes; namely they taught Sinners how they might obtain the Fathers Atonement by the Mediators sacrifice of Atonement for their ful and perfect righteousnes; and this righteousnes of the law is in other places of the New Testament called *Gods righteousnes*: the context will not suffer it to be meant of legal Righteousnes by the works of the Law; for the former verse runs thus *God sent his son in the Similitude of sinful flesh, and for sin condemned sin in the flesh. v.* 3.

Rom. 8. 3,4. Did Christ condemn sin in the flesh by his legal obedience? no, but by his mediatorial obedience only: which may the bettter be discerned by answering these two Questions.

Question, 1. *How did God send his Son in the Similitude of sinful flesh?*

Answer God sent him in the Similitude of *a sinner*, or *of sinful flesh*, by ordaining him to suffer as a Sinful malefactor in the flesh; for when God promised to *Adam* that *the seed of the woman should break the Divels head-plot*, then he did also tell the divel in the Serpent, *thou shalt pierce him in the foot-soals*: *Gen* 3. 15. that is to say, thou Sathan by thy instruments shalt crucifie the seed of the woman as a sinful malefactor; and in this sense *God sent his Son in the similitude of sinful flesh.*

Question 2. *How did God send him for sin? and how did he condemne sin in the flesh?*

Answer God sent him for sin, when he sent him to make his soul *a sacrifice of atonement for sin*, as I have opened the phrase at large in 2 *Cor.* 5. 21. In the first part.

And

And he *condemned sin in the flesh*, when he made his flesh or human nature a sacrifice of Atonement for sin; for by that means he procured his Fathers Atonement to all believing Sinners: and therefore *there is no condemnation to such sinners. v.* 1.

In briefe the meaning of the Apostle lies thus, when God sent his Son to dy as a malefactor in the Similitude of sinful flesh, Christ did at the same time condemn sin, because he did at the same time dy as a mediator and made his soul a mediatorial Sacrifice of Atonement for sin; and so he procured his Fathers Atonement to poor sinners: and by this means he condemned sin in the flesh, and made sinners sinless, that is to say righteous.

But this distinction of the double death of Christ I have opened more at large in *Gal.* 3. 13. and in *Luke* 22. 19. and in *Ps.* 22. 15.

How sinners are made righteous by the righteousness of the Law.

Then in v. 4. the Apostle makes application of all this unto us that are in Christ, saying, *that the righteousness of the law* (namely that righteousness which was taught and typified in the Law by their sacrifices of Atonement) *might be fulfilled in us*: for the burnt offerings, Sin offerings, and Trespass offerings, did teach and typify to poor believing sinners how they must be made righteous, namely by Gods Atonement; which must be obtained and procured by Christ mediatorial Sacrifice of Atonement; there is no other way or means to make a sinner righteous but this way; and in this sense the ceremonial law taught sinners (except wilful sinners) how they might be made righteous or sinless: and therefore as soon as ever any sinner had accomplished his sacrifice of Atonement he was by the Law accounted a righteous person in Gods sight, and such persons might freely come to the Sanctuary, and feast there before *Iehovah* with rejoycing and with acceptance,

Why sacrifices of atonement are called sacrifices of Righteousness.

And in this very sense all sacrifices of Atonement are called sacrifices of Righteousnes; as in *Deut.* 33. 19. *Psal.* 4. 5. *Ps.* 51. 19. But these sacrifices of Righteousness *were but shaddows of good things to come*: *Heb.* 10. 1. *For the Law made nothing perfect, but the bringing in of a better hope, by which we draw nigh to God, Heb.* 7. 19. Therefore whensoever any sinner did bring his sacrifice of Righteousness before God, he was thereby directed, how to stir up his faith of dependance upon Christs sacrifice of Atonement, for the procuring of his Fathers Atonement for his full and perfect righteousness:

righteousnes: and in this sense *Christ is the end of the Law for Righteonsnes to every one that believeth: Rom.* 10. 4. namely, as his mediatorial sacrifice of Atonement was typified by their legal sacrifices, as the procuring cause of his Fathers Atonement, which is a sinners righteousnes: And thus Christ himself doth expound the meritorious efficacy of his sacrifice of Atonement, saying thus to his Father, *In Burnt Offerings and Sacrifices for sin thou hast had no pleasure: Then said I, Lo I come, In the volume of thy book it is written of me, that I should do thy Will O God: He taketh away the first, that he might establish the second: Heb.* 10. 8, 9. namely, he taketh away all Legal Sacrifices of Righteousnes, that he might establish his own Mediatorial Sacrifice of Righteousnes; for his sacrifice doth make sinners righteous; namely as it is the meritorious procuring cause of the Fathers Atonement (which is a sinners everlasting righteousnes) By which VVill (of the Father in sending Christ to be our Sacrifice of Atonement) we are sanctified (or made perfectly righteous or sinles) *through the offering of the body of Jesus Christ once for all: Heb.* 10. 5, 6. So then, the righteousnes of the Law that is fulfilled in us, is no other righteousnes but the Fathers merciful Atonement, Pardon, and Forgiveneſs, procured by Christs mediatorial sacrifice of Atonement.

Justification or the true nature of a sinners righteousnes doth ly in the Fathers merciful Atonement and forgivnes.

And thus I think I have fully explained the true nature of a sinners righteousnes, justice, or Justification; which I have described to be nothing else but the Fathers mereiful Atonement, pardon, and forgiveneſs, so that I may more fitly call a sinners righteousnes *a merciful justice or righteousnes* put upon poor believing sinners by Gods Fatherly pardon and Forgiveneſs, then a strict legal passive righteousnes imputed to us from Christs legal obedience, as our actuul righteousnes; as the Common doctrine of imputation doth teach.

The Hebrew word *Tsedec*, which we translate *Justice* or *righteonsnes*, is often Translated into Greek by the 70. *Mercy*, *Charity*, or *Almes* And in this sense you shall often find it translated by the 70. very suitable to the true scope of the text; as in *Psa.* 24. 5. *Psa.* 33. 5. *Ps.* 103. 6. *Is.* 1. 27. *Dan.* 4. 27. *Dan.* 9 7. 16. *Deu.* 24. 13. And in other places also; for God doth promise unto repentant sinners, *that Judgement shall return unto justice*; that is to say, unto mercy through his merciful Atonement and pardon *Psa.* 94. 15.

And

And indeed the righteousnes which God the Father bestowed upon poor believing sinners in making them sinles by his Atonement, is an example of the highest degree of Mercy, Charity, or Almes, that the world can afford; it is a high degree of mercy in man to do justice to the oppressed, *Ps.* 82.3. *Ier.* 22.3 *Job* 29.12, 13. but it is a far higher degree of mercy in God to reconcile himself to his enemies, and to make sinners just and innocent by his merciful Atonement; and in this sense *Peter Martyr* cals Gods Righteousnes or Justice, *Gods Mercy*; *Rom.* 3.21. and in this sense the Apostle saith, *that God had appointed a day in which he will judge the world in Righteousnes*, *Act.* 17. 31. that is saith M. *Broughton*, *He hath appointed a day in which he will favor the world in mercy*, and he doth exemplifie his meaning how God doth judge the world in righteousnes or in mercy, by *Ps.* 98.9. and 146.7,8. Gods justice to believing sinners is his mercy, but his justice to unbelievers is his wrath; and his justice is innumerable waies administred, *Ps.* 71.15. and 40.5. *Elihu* telleth *Iob*, *that the Almighty is king of strength, and that we cannot alwaies find out the reason of his corrections*, but yet saith he, *God doth what he doth out of judgement, and out of plenty of justice*, *Iob* 37.2. M. *Broughton* on this place saith, *that Gods justice to poor humbled sinners, is his mercy*: and in *ch.* 33.23. *Elihu* telleth *Iob*, *that if a messenger or teacher one of a thousand be sent to such as ly under Gods afflicting hand to teach them their righteousnes* (M. *Broughton* cals it *Gods mercy*) that is to say, to teach them how they may be made righteous or sinles, by Gods merciful Atonement received by faith, *then God wil have mercy upon such righteous persons and spare them from descending into the pit, saying, I have found a ransom*, namely, I have found satisfaction in Christs sacrifice of Atonement, which is the ransom of poor believing sinners from Gods displeasure; and then in *v.* 26. *he shall pray to the puissant, and he shall accept him, and he shall see his face with joy, and he shall restore to man his justice*, that is to say, he shall restore to such persons his merciful Atonement, which for the present was hid from their conscience by sin: The *Geneva* note on *v.* 26. saith, *that God will forgive him his sin, and accept him as just*: and the *Geneva* note on *Ps.* 130.3. is excellent, and speaketh thus, *He declareth that we cannot be just before God, but by forgivenes of sins, for Gods forgivenes is a part of his merciful Atonement*: and *Elihu* telleth *Iob* in *c.* 36.

6, 7.

6,7. *that God yeildeth right to the poor, and with-holdeth not his eyes from the just:* M. *Broughton* calleth it *Gods defence and mercy to the poor in spirit:* and they are called *just*, because of their faith in Gods merciful Atonement; and thus *the eyes of the Lord are upon the righteous when they cry, Pſ.* 34,15. *and doth judge them, Pſ.* 68.5.

Hence it is evident that Gods merciful Atonement, Pardon, and Forgiveneſs communicated to poor believing ſinners, muſt needs be the formal cauſe of a ſinners righteouſneſs; and in this reſpect God is ſtiled *a God of pardons, being gracious and merciful: Neh.* 9. 17. *keeping mercy for thouſands of them that fear him, forgiving iniquity, treſpaſs, and ſin: Exod.* 34. 7. and therefore aſſoon as the godly do fall into ſin, they do pray unto God to be merciful to their iniquities, *Pſ.* 103. *Mic.* 7.18. *Pſ.* 51,1. *Pſ.* 86.3.5.13.15,16. that is to ſay, they do pray for the renual of his merciful Atonement; and in this reſpect they do *hope and truſt in his mercy, Pſ.* 13.5. *Pſ.* 33. 18.22. *Pſ.* 52.8. *Pſ.* 147.11. and they do alſo *fear him for his mercy, Pſ.* 130.4.7. and God is called *the Father of mercies,* 2 *Cor.* 1. 3. ſo much pitying poor believing ſinners (who are called *veſſels of mercy, Rom.* 9.23.) that he doth *affect them with bowels of tender mercy: Luk.* 1.78. and it is further evident that Gods juſtice towards poor believing ſinners is nothing elſe but his merciful atonement, becauſe his juſtice and mercy is often coupled together as terms *Synonima*, as in *Pſ.* 36.10. 56. *Pſ.* 85.10. and indeed I cannot ſee any other way how a ſinner can be made juſt by the juſtice of God, but by Gods merciful Atonement; and in this reſpect the Apoſtle ſaith, *that the free gift is of many offences to juſtification, Rom.* 5.16. and in *v.* 17. he cals his free forgiveneſs, *the gift of juſtice* or *righteouſneſs*; he doth make Gods free and merciful forgiveneſs, and a ſinners righteouſneſs to be all one; ſo then a ſinners righteouſneſs is nothing elſe but his being made ſinleſs or guiltleſs by the Fathers merciful Atonement; and this is confirmed by the ſeveral terms of Gods merciful Atonement *in pardoning and forgiving ſin, blotting out and covering ſin, bearing and taking away of ſin, purging and clenſing of ſinners, paſſing over and not imputing ſin,* and many ſuch like terms there are of Gods merciful Atonement: all which do plainly declare that a ſinners righteouſneſs is nothing elſe but his being made ſinleſs by Gods merciful Atonement; and the voice of Gods people when they pray for Gods Atonement runs thus *purge me,*

puriſie

purifie me from ſin, or make me ſinleſs, ſo the Hebrew phraſe ſpeaketh; *Pſ.*51.7. *Ex.*29.36. *Num.*8.21. *Num.*19.12. Therefore once again I will deſcribe a ſinners righteouſneſs thus,

The juſtice or righteouſneſs of a ſinner doth (not ly in his own righteous nature, nor in his own juſt actions, nor yet in the righteouſneſs of Chriſt imputed; but it doth) ly only in the Fathers mercyful Atonement, pardon and forgiveneſs: procured by the mediators ſacrifice of Atonement: and conveyed by the Father through the Mediator to every believing ſinner as ſoon as they are in the Mediator by faith.

This doctrine of a ſinners righteouſneſs hath ever bin well known and witneſſed among the godly in all ages, from the beginning of the world.

1. It is witneſſed by the practiſe of all ſacrifices of Atonement before the Law.

2. It is witneſſed by the practiſe of all ſacrifices of Atonement under the Law.

3. It is witneſſed by the doctrine of the Prophets.

4. It is witneſſed by the doctrine of the New Teſtament.

And it never was ſo much obſcur'd as it hath bin of late days by the common doctrine of Imputation.

1. It is evident that our firſt parents were wel acquainted with the doctrine of a ſinners juſtification by Gods Atoement, for as ſoon as ever God had told them that *the ſeed of the woman ſhould breake the divels head-plot*, he explained unto them, the manner how the ſeed of the woman ſhould do it, namely by his mediatorial ſacrifice of Atonement, which was repreſented to *Adam* by the death of ſome cleane beaſt or beaſts which God burnt with fire from heaven, (and with the skins of thoſe beaſts he appointed our firſt Parents to cloath themſelves) by this means he taught them how the promiſed ſeed ſhould make his ſoul a mediatorial ſacrifice of Atonement, for the procuring of his Fathers Atonement to make their ſouls ſinleſs: that is to ſay righteous; and this mediatorial way of Atonement by the promiſed ſeed they believed, and thereupon they were made ſinleſs, that is to ſay perfectly juſt or righteous.

2. After the flood when *Noah offered a ſacrifice of atonement, Jehovah ſmelled a ſmell of reſt*; *Gen.* 8.21. Hence it is evident

that God had no rest in the workes of Creation neither before the flood nor after the flood, until he rested in the mediator, and in his mediatorial sacrifice of Atonement; for *Adam* fell in the day of his creation, and then God ordained and promised that *the seed of the Woman should break the divels head-plot*, and then God rested on the seventh day, because he had now found out a mediator that should perfect the creation by a redemption: and to that resting of God in the promised seed, the sweet smell of rest which God smelt in *Noahs* sacrifice did look, the word rest implies that now Gods spirit was quieted, and that he did rest satisfied and well pleased in the sacrifice of Christ, which was thereby typified: confer to this *Eph.* 5 2. *The Fathers by faith saw Christ Sacrifice.*

By this meanes *Noah* knew and believed that he was made righteous or sinless by Gods mercyfull Atonement, procured by Christs Mediatorial Sacrifice of Atonement.

Yea doubtless all the Fathers could not choose but know that *Cains* person was rejected, because he wanted faith in Gods Atonement through the mediators sacrifice of Atonement; and that *Abel* was righteous in Gods sight, because he had faith in Gods Atonement: and by that means *he offered his sacrifice in righteousness*: *Mal.* 3. 3. that is to say, in faith.

3. When God called *Abraham* from his idolatrous kindred 1. From *Ur* of the Chaldees; and 2. From *Charan* to go into the Land of *Canaan* (which was 430. yeers before the law was given at mount *Sinai*, and 2083. yeers after the promise to *Adam*) God was pleased to renew his promise of the promised seed to *Abraham*, saying, *in thee* (that is to say in thy seed Christ) *shall all the nations of the earth be blessed. Gen.* 12. 1. 3.

Abraham was twise called, 1. he was called to the *Faith*, in *Gen.* 11. 31. *at Ur*, with *Acts* 7. 2. and *Nehe.* 9. 7. Therefore he was a justified person in Gods sight at that time, for *the God of glory* Jesus Christ *appeared to him while he dwelt at Ur of the Chaldees*; *Acts.* 7. 2. No doubt but Jesus Christ did then tell him in what a miserable lost condition he was, and how he should be the seed of the woman that should breake the divels head-plot by his sacrifice of Atonement, and how he should thereby procure his Fathers Atonement to all poor broken-hearted sinners; all which *Abraham* believed, and so his sins were done away by Gods Atonement

tonement, which he received by his faith; and so he was made perfectly just and righteous in Gods sight.

But Secondly, in *Gen.* 12. God was pleased to call *Abraham* again from *Charan*, to go into the Land of *Canaan*; and then he did promise that the promised seed should come out of his loins in speciall: *Gen.* 12. 3. Thereupon *Abrahams* faith was increased and his former justification confirmed by a fresh act of faith; and when God made his promise, he preached the Gospel to *Abraham Gal.* 3. 8. 16. if so, then he expounded to him the person of the mediator in both his natures, and how he should in due time dy for the ungodly, and so make his soul a mediatorial sacrifice of Atonement for the procuring of Gods Atonement to al beleiving sinners in al the nations of the world; *for such only are the children of Abraham by promise, that imbrace the promised seed by faith as Abraham did: Gal.* 3. 29. *Rom.* 9. 8.

And this doctrine of a sinners justification he represented to *Abraham* by sacrifice either before he came into the Land of *Canaan*, or else as soon as ever he came into the Land of *Canaan*, *Gen.* 12. 7. for the Apostle doth tell us, *that the covenant of God in Christ was confirmed to Abraham: Gal.* 3. 17. How else was it confirmed but by sacrifice first, and afterwards by circumcision, as the seal of that righteousnes which he had by his faith in God the Fathers Atonement procured by that sacrifice of Atonement that was to be made by the promised seed in the fulnes of time *Rom.* 4. 11. he had no other righteousnes to rejoice in but the forgivenes of his sins through the Fathers Atonement, which he received through the Mediator, and did appropriate it to himself by faith.

2. The doctrine of a sinners justification or righteousnes was abundantly taught under the law by their sacrifices of Atonement, namely by their burnt offerings, sin offerings, and trespas offerings, in *Lev.* 1. *Lev.* 4. *Lev.* 5. &c. as I have explained their use above.

3. The Doctrine of a sinners Justification or righteousnes by the Fathers Atonement is taught and explained by the prophets.

1. The Prophet *David* saith thus in the person of Christ, *I have preached thy righteousnes to the great congregation Ps.* 40. 9. what righteousnes was it that he by himself and by his officers

preached to the Church of the first born? was it his legal righteousnes made theirs by his Fathers imputation? no, the text denys that, and saith that it was such a righteousnes as he obtained by his sacrifice of Atonement saying, *Sacrifice and offering thou didest not desire*, &c. *Then said I, lo I come, I delight to do thy will O my God*; *Ps.* 40. 8. *by the doing of which will* (saith Paul) *We are sanctified from sin or made perfectly righteous*: for by the Mediators sacrifice of Atonement, Gods Atonement is procured; which is a sinners full and perfect righteousnes, and as soon as Christ had obtained this righteousnes of God for sinners, then said he in v. 9. *I have preached thy righteousnes to the great congregation*; Christ Preached not his own righteousnes, but Gods righteousnes to the great congregation.

2. The Prophet *Daniel* doth emphatically expres the true nature of a sinners righteousnes in the words of the Angel *Gabriel*, who was sent unto him to declare two things unto him; the first was, the exact time of Christs death which he knew not before: the second was the efficacy of his death, which he knew before: namely that the Messiah by his should *finish Trespas, and end sins*; and *make reconciliation for unrighteousnes and bring in everlasting righteousnes Dan.* 9. 24.

Vid. Mr Broughton.

But for your better understanding of the Angel *Gabriels* meaning, two questions may be fitly moved and answered: 1. How did Christ by his death *finish Trespas, and end Sins? Answ.* By making his own soul a *Trespas* and a *Sin-offering*: by that means he finished the ceremonial use of all Trespas offerings, and ended the ceremonial use of all sin offerings: and this he accomplished by his death just 490 yeers after the Angel *Gabriel* had done this message to *Daniel*: *He took away the first sacrifices of the Law, and established his own sacrifice in the place of them for ever. Heb.* 10. 8, 9.

Secondly, *How did Christ bring in everlasting Righteousnes? Answ.* By the same way and means by which he made reconciliation for unrighteousnes; and how must he make reconciliation for unrighteousnes? The Angel *Gabriel* told *Daniel*, that he should do it *by finishing all Trespas offerings, and by ending all Sin offerings, when he made his own soul a Burnt offering and a Sin offering once for all. Heb.* 10. 5. This was the direct way and means whereby the *Messiah* made reconciliation for unrighteousnes, and

whereby

whereby he brought in eternal righteousnes to all believing sinners.

Or thus, Christ purchased or procured such a righteousnes of his Father for sinners, as shall last to all eternity, by the same way and means by which he purchased their eternal redemption. But he did not purchase their redemption and freedom from sin by his active legal obedience, but by his active mediatorial obedience, when he made his soul a mediatorial sacrifice of Atonement for the procuring of his Fathers Atonement to poor sinners: compare *Heb.* 9. 12. 14. with this Text of *Dan.* 9. 24. therefore Christ purchased and procured such a righteousnes for sinners as shall last to all eternity, by no other way or means but by his mediatorial sacrifice of atonement; and therefore his Fathers Atonement is a sinners righteousnes to all eternity, and so it cannot fail. *Isa.* 54. 14. *and* 51. 6. 8.

Thirdly, The new Testament doth also bear witnes to this doctrine; 1. *Paul* the Apostle doth tell us in *Rom.* 8. 4. that *the righteousnes of the Law* (namely that righteousnes which was taught and typified by the sacrifices of the Law) *might be fulfilled in us, that walk not after the flesh but after the Spirit:* as I have explained this Text a little before.

Secondly, The Apostle *Paul* doth in another place confirm this doctrine, saying, *God made him to be sin for us* (that is to say, God ordained him to be a sacrifice of Atonement for our sins) *that we might be made the righteousnes of God in him*; that is to say, that we might be made righteous or sinles by Gods Atonement, which a sinner receives assoon as he is in him, namely assoon as he is in Christ by faith, for all spiritual blessings do come from the Father through the mediator, and are received by faith.

Tradef. *You said ere while that Christs Sacrifice of Atonement could procure no other righteousnes for sinners but the Fathers Atonement, and therefore you say, that Gods Atonement is often called Gods righteousnes; but* Moses *and* Paul *do both affirm that God imputed Abrahams Faith to him for righteousnes,* Gen. 15. 6. *Rom.* 4. 3. *Now if* Abrahams *faith was his righteousnes, then the Fathers Atonement was not only his righteousnes.*

Divine, God imputed *Abrahams* faith to him for righteousnes, not barely because he believed that the promised seed should proceed out of his loyns, for our Savior reproved the woman that said unto him, *Blessed is the womb that bare thee; Yea rather* (saith Christ)

blessed

blessed are they that hear the word of God and keep it, Luke 11. 47. Hence it may be gathered, that it is possible that *Abraham* might have believed the truth of Gods promise concerning Christ to come out of his loyns, and yet have wanted saving faith.

Abrahams faith was imputed to him for righteousnes because by it he did receive the Fathers atonement for his full and perfect righteousnes.

Therefore that faith which *Abraham* had, and which God imputed to him for righteousnes, was such a faith as did enable him to receive Gods Fatherly Atonement in and through the mediation of that seed that was promised to come out of his loyns; for doubtless when God made the promise of the mediator to come out of his loyns, he did open and declare unto him how that promised mediator should procure his Fatherly Atonement for *Abrahams* Righteousnes; for God is said to preach the Gospel unto *Abraham*, *Gal*, 3. 8. 16. &c. therefore God did open and declare unto *Abraham* the true nature both of the person and office of the Mediator, in the very same tenor as he had declared the first promise in *Gen.* 3. unto him at his first conversion in *Gen.* 11. 31. compared with *Acts* 7. 2, 3. with *Neh.* 9. 7. and God doth testifie of *Abraham* when he renewed the said promise unto him, *that he did obey his voice, and keep his charge, his commandments, his statutes, and his laws*, *Gen.* 26. 5. *and that he would teach his children and his houshold after him, to keep the way of the Lord*; namely, the way of true Religion as well as Justice: therefore God had fully instructed *Abraham* in the way of salvation, by the seed that was promised to come out of his loyns: Yea I do verily believe that as often as ever God did make any promise to the Fathers, concerning Christ to come out of their loyns (from *Adam* to the Virgin *Mary*) he did at the same time preach and declare unto them the true nature both of the Person and Office of the Mediator, how and after what manner he should redeem his people from the guilt of all their sins: and in this sense *Zechariah* doth *blesse the Lord God of Israel, because he had now sent the Seed of the woman* (that had bin so often promised to the Fathers) *to visit and redeem his people, according as he had spoken by the mouth of all his holy Prophets ever since the world began*; *Luk.* 1. 68. 70. from this testimony of *Zechariah*, it is plain that all the holy Prophets from the beginning of the world (even from *Adam* to the Virgin *Mary*) did preach and teach from God how the promised seed should redeem his people; they were all preachers of justice or righteousnes as well as *Noah*, 2 *Pet.* 2. 5.

and

and therefore of old time they had not only Prophets, but divers other learned men also, that did every Sabbath preach the Gospel in every City, that is to say, in every Synagogue or School, which were plentifully erected in every City; *Acts* 15.21. compared with *Heb.* 4.2. and with *Gal.* 3. 8. and 1 *Pet.* 3. 19. *Acts* 10. 43. 35.

Secondly, This doctrine of a sinners justification and redemption by the promised seed, was daily and familiarly explained unto them by several sacrifices of Atonement, by which they saw (as in a glass) how the Mediator by his sacrifice of Atonement should procure his Fathers Atonement for their full and perfect redemption and justification.

And thus after this manner *Abraham* and all the Fathers and faithful (from *Adam* to the Virgin *Mary*) knew as well as we do now (and I think better also, because the common doctrine of imputation did not blind their eys as it doth ours) how Christ should make his soul a mediatorial sacrifice of Atonement for the procuring of his Fathers Atonement for the justification of their own persons, and for the justification of all the Elect in general. And because *Abraham believed* all this, both in *Gen.* 11. 31. and again in *Gen.* 12. therefore *God imputed that Faith to him for righteousness*; for by that faith he apprehended and received the Fathers Atonement, and applyed it to his own soul as an effectual remedy to acquit him from the guilt of all his sins; and so by that means he became sinless, that is to say, just and righteous in Gods sight.

And in this sense the Apostle *Paul* doth prove that *Abrahams Faith was accounted to him for righteousnes*, by a testimony taken from *David* in *Ps.* 32. saying, even as *David* also describeth the blessedness of that man unto whom God imputeth *Righteousnes without works*, saying, *Blessed are they whose iniquities are Forgiven, and whose sins are covered: Blessed is the man to whom the Lord doth not impute sin: Came this blessednes upon the Circumcision only?* No, it comes upon any other Country-men as well as upon the Circumcision, if they have but faith as *Abraham* had to apprehend and receive the Fathers atonement; by which means their sins are forgiven, covered, and not imputed.

What other reason can any man else render why the Apostle should interlace this testimony in this place, but to describe unto us the true manner how *Abrahams* faith did make him righteous, namely,

namely because by his faith he did apprehend and receive the Fathers atonement, by which his sins were forgiven, covered, and not imputed.

And thus after this sort the Apostle doth bring in forgiveness of sins, as an effect of justifying faith; for faith is the only instrument of the Spirit, by which sinners come to be united to the Mediator, in and through whose mediation they apprehend and receive the Fathers atonement, pardon, and forgiveness, for their full and perfect justification.

This was the only true reason why God imputed *Abrahams* faith to him for righteousness, namely, because he believed in Gods atonement through the mediation of the seed promised.

And it is further evident that this doctrine of a sinners righteousness by faith, was taught and preached by all the Prophets, as *Peter* affirmeth; for *all the Prophets* (saith he) *do witnes that through the name of Christ whosoever believeth in him shall receive remission of their sins*: *Acts* 10. 43. 35. that is to say, they shall receive remission of their sins for their justification by the Fathers atonement, procured by Christs sacrifice of atonement.

From all the premises I conclude, that a sinner is justified by faith, no otherwise but as faith is that grace of the spirit whereby a sinner is enabled to apprehend and receive the Fathers merciful atonement by which their sins are forgiven, covered, and not imputed: and because *Abraham* did thus apprehend and receive the Fathers atonement by faith, through the mediation of the seed promised, therefore God did impute that faith to him for his righteousness.

And to this Tenor the Apostle *Paul* doth explain the use of faith in the point of a sinners Justification, in *Phil.* 3. 9. and in *Rom.* 10. 4. 6. 10. *with the heart* (saith he) *man believeth unto righteousness*; he doth not say that faith is a sinners righteousness, but that by it a sinner believeth unto righteousness.

And in this sense all sacrifices of atonement are called sacrifices of righteousness, not only as they are the procuring cause of the Fathers atonement for a sinners righteousness, but also because they must be offered in righteousness; *Mal.* 3, 3. that is to say in faith, because poor believing sinners do by faith receive the Fathers atonement for their ful and perfect righteousness.

On the contrary, when Christ doth imprecate his implacable enemies,

enemies, he saith in *Psa.* 109. 27. *let them not come into thy justice*; that is to say, let them not have faith to receive thy mercyful Atonement for their justification: the like curse is in *John* 12. 39, 40.

And it is further evident that faith doth no otherwise justifie a sinner but as it is that grace or instrument of the spirit whereby a sinner is inabled to apprehend and receive the Fathers atonement, by the Apostles discourse in *Rom.* 3. 21, 22, 23, 24, 25. all which verses I will briefly expound unto you.

The Apostle in these words doth teach us the true nature of a sinners justification.

1. He cals it *the righteousness of God*: he doth not cal it the righteousness of Christ, but *the righteousness of God the Father*: because the formal cause and finishing act of a sinners righteousnes or justification doth come down from God the Father upon all believing sinners: *a sinner cannot be made righteous by the works of the Law*, as the former verse doth conclude, for by the law men come to know themselves to be sinners: and they that are once sinners, are for ever sinners in themselves: therefore if ever sinners can be made righteous, they must be made righteous by such a kind of righteousness as it pleaseth God the Father to bestow upon them, and that can be no other righteousness but a passive righteousness, proceeding from Gods merciful atonement, pardon, and forgiveness: *I have declared thy righteousness to the great congregation*: saith Christ to his Father. in *Ps.* 40. 9, 10. he cals a sinners righteousness God the Fathers righteousness: in the former verses he speaks of his own mediatorial sacrifice of atonement for the procuring of his Fathers atonement to all the great congregation, and then in verse 9. he professeth his readyness to declare the true nature of his righteousness to the great congregation: and a sinners righteousness is very often called *Gods righteousness*, as in *Rom.* 1. 17. *Rom.* 3. 5. 21, 22. *&c. Rom.* 10. 3. *Psa.* 71. 2. 15, 16. 19. 24. God there calls it his righteousness; and in *Psa.* 119. 142. *Yea all their righteousness is of me saith the Lord*: *Is.* 54. 17. And when God sent the mediator of this righteousnes into the world, he saith *that righteousness did look down from heaven Ps.* 85. 11. and yet also this righteousness of God is sometimes called a sinners righteousness, because God the Father doth make it to be a sinners own righteousness as soon as they can get faith to apprehend it and

A sinners righteousnes is called Gods righteousness; and why.

apply it to their own ſouls, as the next verſe doth declare.

But yet the Apoſtle doth further deſcribe this righteouſneſs of God in 21. verſe, by two other circumſtances 1. Negatively 2. Affirmatively. 1. Negatively, he ſaith that *this righteouſneſs is without the Workes of the Law*; he doth plainly affirm that the works of the Law have no influence at all in the point of a ſinners juſtice or juſtification.

2. He doth affirm that this righteouſneſs of God whereby ſinners are made righteous, is *ſuch a righteouſneſs as is witneſſed by the Law and by the Prophets.*

1. It is *witneſſed by the Law*; namely by that part of the Law which did teach and typifie unto ſinners how they might be made ſinleſs by Gods Atonement, through their ſacrifices of atonement, as the procuring cauſe thereof: as I have opened the matter more at large already.

2. This doctrine of a ſinners righteouſneſs by Gods merciful atonement, *is witneſſed by the Prophets*, as I have already declared in verſe 22. *Even the righteouſneſs of God which is by faith in Ieſus Chriſt unto all, and upon all that do believe: for their is no difference.*

In theſe words the Apoſtle doth declare the inſtrumental cauſe or meanes how and after what manner the righteouſneſs of God doth come to be a ſinners righteouſneſs; namely by faith in Ieſus Chriſt. 2. He declares the extent of this righteouſneſs (in the next clauſe) *unto all, and upon all that do believe, whether they be Iews or Gentils.*

He doth not ſay that faith is their righteouſneſs: but that the righteouſneſs of God is theirs by faith: *with the heart man believeth unto righteouſneſs. Rom.* 10. 10. Faith is the way, or it is the inſtrumental meanes whereby ſinners do receive Gods mercyful atonement for their full and perfect righteouſneſs; for as ſoon as a poor humbled ſinner doth believe in Chriſt, and in his mediatorial ſacrifice of atonement, he cannot chuſe but believe in the Fathers mercyful atonement, Pardon, and Forgiveneſs, which is a ſinners full and perfect righteouſneſs.

Faith it ſelf is not a ſinners righteouſneſs: and therefore it cannot be accounted a ſinners righteouſneſs inſtead of the righteouſneſs of the law, as ſome would have it: for if faith were a ſinners

righteouſneſs

righteousnes no otherwise but in the place or stead of the righteousnes of the law, then faith could not justifie a sinner any further then the law would do; if it could be supposed that a sinner could by any means attain to the righteousnes of the law: and then truly faith would be but a poor righteousnes to cover a sinners nakednes; for if a sinner could keep the whole law in every circumstance of it from his birth to his death, yet it could not be sufficient to justifie him from his original sin: Therefore it is not a well seasoned speech to say, that God hath ordained faith to be a sinners righteousnes instead of the righteousnes of the law: and yet I do also grant that the law taught sinners how they might be made righteous by faith, therefore I will briefly explain the manner how.

Faith is not a sinners righteousnes instead of the righteousnes of the Law: but it is a sinners righteousnes instrumentally because it is that grace of the spirit by which sinners do apprehend and receive the Fathers atonement for their ful and perfect righteousnes

The true manner how the law taught sinners to get righteousnes by faith.

When a poor humbled sinner brought his sacrifice of atonement to the priest to be offered for him upon the Altar: *he must lay both his hands with all his might upon the head of his sacrifice of atonement*: this kind of imposition was ordained by God, to teach and typifie unto sinners how they must by faith rest and depend upon the sacrifice of Christ, as the only meritorious procuring cause of the Fathers atonement for their full and perfect righteousnes.

And no mans sacrifice of Atonement did make atonement for him without this imposition, as I have explained the matter in the first part; this act of imposition was a necessary typical action, for it did typify unto sinners, that if they desired to obtain the Fathers atonement, they must receive it and apply it to their own souls by their faith of dependance upon the mediators sacrifice of atonement, as the meritorious procuring cause thereof: And thus after this sort the righteousnes of God by faith in Jesus Christ was witnessed by the law.

V. 24. *Being justified freely by his grace through the redemption that is in Jesus Christ*: in the words the the Apostle laies down the efficient cause of a sinners righteousnes or justification, by setting down the principal efficient cause of the meritorious procuring cause of our justification, *through the redemption that is in Jesus Christ*.

It was the free grace and mercy of God in himself that moved him to ordain Jesus Christ to be the meritorious procuring cause of

our redemption: and therefore also it must needs proceed from his free grace in himself that he doth justifie sinners, or make them sinless by his mercyful atonement, pardon and forgivenes.

And thus *it pleaseth the Father (of his free grace) to reconcile all things to himself (even) by Iesus Christ Col*, 1.20.

V. 25. *Whom God hath fore-ordained to be a propitiation (or a sacrifice of Atonement) through faith in his bloud:* by his bloud is meant his sacrifice of Atonement, and by faith in his bloud is meant that grace or instrument of the spirit whereby sinners do rest upon Christs sacrifice of Atonement as the procuring cause of Gods atonement for their justification: the Apostle explaines the matter by another sentence in *Rom.* 5.11. *by whom we have received the Atonement*: the Apostle doth imply three things in this sentence. 1. That Christ is the mediator by whom sinners do receive. 2. that the main thing which they do receive by him, is the Fathers Atonement. 3. That the means or instrument by which they do receive the Fathers atonement, is the grace of faith; that is the only hand by which the spirit doth inable sinners to receive the Fathers atonement for their full and perfect justification.

V. 25. *To declare his rghteousnes by passing over sins that are past, through the forbearance of God.*

1. God declared his righteousnes towards sinners by ordaining Iesus Christ to be a propitiation. 2. By ordaining the grace of faith as the instrument of the spirit whereby poor sinners might be inabled to believe in the mediators propitiatory sacrifice, and to receive through him the Fathers atonement for their righteousnes: 3. By passing over sins that are past: this phrase may well allude to Gods atonement when he sent his Angel to pass over the Israelites houses through the bloud of the Paschal Lamb, which was sprinkled upon their door posts for the procuring of Gods atonement, that so Gods destroying Angel might not kill them, as he did the Egyptians,

And in this sense *Nathan* the Prophet said unto penitent *David: the Lord hath also passed over thy sins, thou shalt not dy:* 2 *Sam.* 12.13. And thus God passed over his sins that were past, through the forbearance of God: and this title of Gods forbearance or long suffering, is one of the attributes of his atonement to poor believing sinners, in *Ex.* 34. 6. and in this sense also *David* pray-

ed

ed unto the Father; saying, *I beseech thee O Lord, pass over the iniquity of thy servant, for I have done very foolishly*: 2 *Sam.*24.10. 1 *Chr.*21.8. and thus *Iob* prayed to the Father saying, *why dost thou not bear my transgression, and pass over mine iniquity? Iob* 7. 21

Hence it may be concluded, that Gods atonement doth properly respect sins that are past; and therefore as often as Gods people do fall into sin, they must labor to renew their atonement with God: God will have his people to labor for his atonement every day, because they fall into sin every day: and therefore justified persons have need of new justice to their consciences every day; *Ps.*130.3, 4. *and* 143.2. *and* 51.2.7. And then the work of righteousnes shall be peace, and the effect of righteousnes, quietnes and assurance for ever: *Isa.*32.17. *Rom.*5.1.

And sundry uses of consolation do belong to all justified persons, First *they are blessed*, Ps. 32.1,2. Secondly, *they must rejoyce in that condition*, Ps. 32.11. Thirdly, *there is a reward due to such after their hard tryals*, Jam. 5.18. Fourthly, *the Lord upholdeth them*, Ps. 37.25. Fiftly, *they shall inherit the heavenly Canaan*, Ps. 37.29. Sixtly, *the Lord will bless them with favorable acceptation*, Ps. 5.12. Seventhly *the Lord will hear them when they cry*, Ps. 34.15. Eightly, *blessed are they that hunger and thirst after this righteousnes, for they shall be filled*. Mat. 5.6.

And now for a conclusion I will sum up the doctrine of Justification into six heads:

First, The Subject matter of Justification is, *Believing sinners of all sorts, both Iews and Gentiles all the world over.*

Secondly, The Formal cause of Justification, or of a Sinners Righteousnes is, *The Fathers Atonement, Pardon, and Forgivenesse.*

Thirdly, The meritorious procuring cause of the Fathers atonement for a sinners Justification is, *Christs Mediatorial Sacrifice of Atonement.*

Fourthly, The next Instrumental means by which a sinner doth receive and apprehend the Fathers Atonement for his Justification is, *Faith in Christ.*

Fiftly, The only efficient cause of all the former Causes and Effects is, *Gods free grace and mercy in himself.*

Sixtly, The End of all is, *The glory of Gods free grace and mercy in the believing sinners Justification and Salvation.*

New

New Objections.

Tradef. *There doth yet remain some new Objections against your way of Iustification, which I desire to propound unto your consideration out of M.* John Forbes *his Treatise of* Iustification, *which was printed at* Middelburgh 1616.

He affirmeth that sinners are justified or made righteous by the passive obedience of Christ in his death and satisfaction; which Obedience (saith he) *God doth impute unto sinners for their righteousnes, as truly and as fully as if every believing sinner had done the same in his own person; and this he proves by many Arguments.*

Divine, I pray you produce some of his Arguments, that they may be tryed and examined whether there be any weight of truth in them or no.

Christ in his passive obedience is not a sinners righteousnes by Gods imputation

Tradef. He affirmeth in chap. 23. *That nothing can be a sinners righteousnes, but that only which is made of God to be a sinners righteousnes: But* (saith he) *nothing is made of God to be a sinners righteousnes but Iesus Christ alone and his righteousnes: and this he proves by* 1 Cor. 1. 30. *where Christ is said to be made of God unto us, Wisdom, Righteousnes, &c. and in* Jer. 23. 6. *He is called Iehovah our Righteousnes,* with other places more. *Therefore nothing else can be a sinners righteousnes but Christ and his obedience.*

Divine, The Apostle saith, *that Christ was made of God unto us righteousnes,* But how? not as the Doctrine of Imputation speaketh; but thus, God made him to be our righteousnes in a Mediatorial way, by ordaining him to be the only meritorious procuring cause of his atonement, which is a sinners only righteousnes: Christ is not a sinners righteousnes any otherwise but in a mediatorial way only, as I have often warned.

Christ is called *Iehovah our Righteousnes*; but still it must be understood in a mediatorial way, and no otherwise.

Each person in Trinity doth make a sinner righteous, because they do all concur to make a sinner righteous in several respects.

First He is called *Iehovah*, because of his divine nature.

Secondly He is said to be *Our Righteousnes*, because he did procure his Fathers atonement for our righteousnes, by his mediatorial sacrifice of atonement; for his sacrifice was a mediatorial sacrifice of atonement, because he did offer his humane nature by *Iehovah*, that is to say, by his *Eternal Spirit* or *God-head*. *Heb.* 9. 14.

And thus Christ is our righteousnes in one respect, the Father in another, and the holy Ghost in another: each Person is a sinners righteousnes in several respects.

First,

First, Christ is called *Iehovah our Righteousnes*, because he was made or appointed by God to be the Mediator of our righteousnes, *By his knowledge shall my righteous servant justifie the many*: He is called Gods righteous servant, because he knew how to do the service of a Mediator for the procuring of our righteousnes, and therefore the next clause saith, *he shall bear their iniquities*: so then the manner how Christ should justifie the many was, by bearing their iniquities: and how else did he bear their iniquities, but by his sacrifice of Atonement; for by that means he did procure Gods atonement, whereby they are made sinless, that is to say, just and righteous; and in this sense Christ is said *to justifie us with his blood*, *Rom.* 5.9. that is to say, by his sacrifice of atonement; for thereby he did procure his Fathers atonement, which is a sinners righteousnes or justification. So also Christ is called *Melchisedec*, that is to say, *King of righteousnes, and King of Peace*; *Heb.* 7.2. but still it must be understood in a mediatorial way; for the *Son of man came not to be served* (like an ambitious king) *but to serve* (like a mediatorial king) *and to give up his life a ransom for the many*: *Mat.* 20.28. therefore his righteousnes cannot be the formal cause of a sinners righteousnes, it is but the procuring cause of the Fathers atonement, which is the only formal cause of a sinners righteousnes. *Isa.* 53. 11.

Secondly, The Father is a sinners righteousnes, 1. Efficiently, 2. Formally. 1. Efficiently, because it was his own free grace in himself that moved him to ordain a mediator to procure his atonement, *Rom.* 3.24. Secondly his atonement so procured must needs be the formal cause of a sinners full and perfect righteousnes; and in this respect a sinners righteousnes is called *the Fathers gift of righteousnes*, *Rom.* 5.17. and in *v.* 16. it is called the *free gift of many offences to justification*; and thus sinners by the free gift of many offences through Gods fatherly atonement, pardon, and forgivenes, are made sinless, that is to say, just and righteous in Gods sight: *All their righteousnes is of me saith the Lord*, *Isa.* 54.17.

Thirdly, The holy Ghost also doth make sinners righteous instrumentally, by fiting, preparing, and qualifying sinners for the Fathers atonement by quickning their souls with the lively grace of faith; by which grace sinners are enabled to go to the mediator for union and communion, by which grace also sinners are enabled to apprehend and receive the Fathers atonement, which he doth offer

and

and tender unto all poor believing sinners in and through the mediator, as soon as the holy Ghost hath united sinners unto the mediator by faith; and thus the Father doth meet a believing sinner with his atonement in the Mediator; and the believing sinner doth also meet with the Fathers merciful atonement in the mediator; and all this was thus contrived by Gods free grace in himself: It was his free grace to ordain a Mediator, and it was his free grace to ordain the holy Ghost to beget faith in sinners, and by that faith to bring them to the Mediator, that so in him they might receive Gods Fatherly atonement for their full and perfect righteousness; and in this respect faith is called *the operation of God*, *Col.* 2.12. and *the working of his mighty power*, *Eph.* 1. 18, 19. no sinner can come to the Father but by the Mediator, and no sinner can come to the Mediator except the Father draw him by his Spirit, *John* 6. 44,45. The Fathers free grace in himself is the efficient cause of all these effects.

Tradef. *The former Author doth alledge another Argument, That only must be our righteousnes which filleth all in all things, But Christ only filleth all in all things*, Col. 3.11. *and God the Father is to be blessed for filling us with all spiritual blessings in Christ* Eph. 1.3. *Therefore with righteousnes in him.*

Divine, These places of Scripture do prove no more but this, That Christ is the only Mediator, in whom, by whom, and through whom the Father doth bless us with all spiritual blessings: The Father of his free grace ordained the Mediator to be a propitiation: *Rom.* 3.25. therefore Christ must be considered but as a propitiatory sacrifice of atonement for the procuring of his Fathers atonement to poor believing sinners for their righteousnes: Therefore the Fathers Atonement only (and not Christs obedience) must be the formal cause of a sinners righteousnes.

Tradef. *The former Author doth also alledge this Argument, Nothing can be the matter of our righteousnes which is not the matter of our redemption; for we are justified saith the Apostle, freely by his grace through the redemption that is in Iesus Christ* Rom. 3, 24. *Redemption is in this place interpreted to be remission of sins, which in effect is righteousnes.* Eph. 1. 7. Col. 1.14.

Divine, It is well that your Author will grant remission of sins tobe righteousnes in effect; if remission of sins be a sinner righteousnes

ousnes; then (I pray) consider whose act it is to forgive sins formally: I have already proved it to be the fathers act to forgive sins formally, and not Christs; he doth forgive sins no otherwise but as a Mediator, by procuring his Fathers pardon and forgiveness: Christ indeed is called *the Redeemer that shall come from Zion*, because he is the only procurer of our redemption; but its the Father only that must grant our full redemption from all sin, as the formal cause of our redemption and justification, or else poor sinners can never be redeemed from sin, or made righteous any other way.

The like answer I shall return to all his other arguments that he hath laid down in *ch.* 23. namely, that Christ is but the Mediator, or the meritorious procuring cause of a sinners righteousness; the full forming or stating of a sinner in a righteous condition, is by the Fathers Atonement only.

Tradef. *My said author saith in chap.* 24. *that no other obedience of Christ, is a sinners righteousness, but his passive obedience only: he doth ty the matter of our Redemption and Justification, exactly and only to his bloody Sacrifice, and not to his Priest hood; he doth distinguish between Christ as he is our sacrifice, and as he is our Priest, and then he doth limit the matter of our righteousness to his bloody sacrifice in his human nature only, and doth exclude him as he is our Priest from being any part of our righteousness, yea he doth ty the matter of our righteousness (namely that thing by which a sinner is made righteous) so exactly to his death and blood shed, that he will not have any other part of his obedience which he did either before or after his bloody sacrifice, to be any part of a sinners righteousness.*

Divine. Although your author doth labour to confute the common Doctrine of imputation by Christs active obedience to the law of works, yet he doth labor to maintain the same doctrine of imputation of Christs passive obedience, which is as much erronious from the truth at the other: your author doth affirm that sinners are made righteous by the passive obedience of Christ imputed, but he is put to his shifts to declare it, by a distinction between Christ as he was our Lamb for sacrifice in his human nature, and as he was our priest in his divine nature, for else he did foresee that he should run into an exceeding gross absurdity if he had made any action of Christs God-head or Priestly nature to

have bin a sinners righteousnes by imputation, therefore to avoid that absurdity, he doth place a sinners righteousnes in his passive obedience only, which Christ suffered in his human nature and which he thinks God doth impute to sinners as their passive obedience, as if every beleeving sinner had done the same in his own person for his full satisfaction and perfect righteousnes.

But I have often declared that Christ is a sinners righteousnes, no otherwise but as he is the mediatorial procuring cause of his Fathers Atonement, whereby sinners are made sinless, that is to say, formally just and righteous: they that will draw in Christ as the formal cause of a sinners righteousnes, do in effect make him the principall efficient also, and so by that means they make the Father of an inferior consideration to the Son in the point of a sinners Righteousnes and Redemption, which is a great error.

2. His distinction between Christ as he was our Lamb for sacrifice in his human nature, and as he is our Priest in his divine nature, is very ill applyed, because he makes Christs passive obedience to be meritorious and satisfactory, excluding him as he is our Priest: But the truth is, his Priestly nature and action must not be seperated from his Passive action in his Human nature, they were united as one in the making of his mediatorial sacrifice: therefore I will take occasion hereby once again to declare unto you the efficacy of Christs mediatorial oblation in both his natures, both as he was the Lamb of God, and as he was the Priest.

First, It was a chief part of Christs mediatorial obedience, in that he did assume and take the seed of the woman into the unity of his God-head; by which action he declared himself to be the Mediator.

Christ is the meritorious procuring cause of his Fathers atonement to poor sinners not only as he is our sacrifice but also as he is our Priest

Secondly, Hence it follows, that his passive obedience in his human nature, could not have bin accounted or accepted of God as a mediatorial oblation, if it had not bin offered by his divine Priestly nature; Therefore whole Christ in both his natures must be considered in his oblation as the meritorious procuring cause of his Fathers Atonement, not only as he was the Lamb for sacrifice, but also as he was our Priest; and this is evident by comparing the type with the anti-type.

First, The high Priest under the Law was a type of the Priestly nature of Christ, and by his Priestly appearing before *Iehovah*, he

made daily atonement for *all Israel*, namely by appearing before *Iehovah* in his Priestly Habit, for he came before *Iehovah* with a golden plate upon his fore-head, wherein was engraven *Holiness to Iehovah*, that so by that means he might *Bear away the iniquity of the holy things of the Sons of Israel, and procure their favorable acceptation before Iehovah: Exod.* 28.36,37,38. Hence it is evident, that the high Priest by his Priestly appearing before *Iehovah*, did procure Gods favorable atonement for all Israel; and this did typifie that Iesus Christ by the holiness of his God-head (which was his Priestly nature, and which was engraven in his Human nature, *Heb.* 1.3.) did bear the iniquities; that is to say, did make atonement for the iniquities of all Gods true Israel, as well by his God-head, as by his bloudy sacrifice in his Human nature.

2. All the Priests in general were types of the Priestly nature of Christ, and these Priests in general do procure atonement for all Gods people, not only by the bloud of the peoples sacrifice, but also by their Priestly appearing and communion with God in his Sanctuary; as for example, they made atonement for the people by two sorts of sin-offerings.

By the one sort they made atonement for the people with the bloud of their sin-offering, and by the other sort they made atonement for the people without bloud; for none of the bloud thereof was carryed into the holy place; *Lev.* 6. 30. but the Priests did make atonement for the people only by their Priestly appearing and by their Priestly eating it before *Iehovah*, *Lev.* 6. 25,26,27, 28,29. for the Priests by their Priestly appearing and eating it before *Iehovah* in the holy place, did bear or take away the peoples sins: *See Ainsw. in Lev.* 10.17,18. *Solomon Jarcy* saith, *That the Priests were they that did eat, and the Owners were they that had the Atonement.* And thus the Priests were ordained to be mediators between God and the People. They were ordained by God, and yet they were taken from among men, that they might be touched with their infirmities, *Heb.* 5.1.4. therefore the Priests had an interest in both parties; they were for God to the people, and they were for the people to God; for a mediator is not a mediator of one, but he must mediate between two parties: Therefore the Priests must eat the peoples sin-offering in the holy place, to signifie their double interest and communion with both parties, both with God and

The Levitticall priests were mediators.

with the people; for eating with any signifies communion, as it is demonstrated by *Peters* vision of eating, *he heard a voice from heaven saying, Arise Peter, kill and eat*; namely, kill and eat such beasts and fowls at were counted unclean by the Law; which was done to signifie unto him, that he must go to *Cornelius* house and family, who was an unclean Heathen, and have familiar converse and communion with him by eating, see *Acts* 10. 13, 14, 15. 28. Hence I infer, that when the Priests did eat the peoples sin-offering in the holy place, they had communion both with *Jehovah* and with the people in eating their sacrifice, and so they were mediators for the peoples atonement; and this must needs typifie the double interest of the Mediator, which he had in his Priestly nature both with God and with all the Elect, for the procuring of Gods atonement for them.

Thirdly, Christ by his Priestly prayers, or mediatorial prayers, procured Gods Atonement for all the Elect (even before his death) as well as by his bloudy oblation; and this was typified by the sweet Incense which the Priests must burn dayly both morning and Evening upon the golden Altar, *Exod.* 30. 1. 8. 36. The golden Altar was a type of the divine nature of the mediator, and the sweet Incense burned thereon by the Priests every day, did typifie his daily mediatorial prayers, as well before as after his death; by which means (among others) he procured his Fathers atonement for his Elect Israel. Once a yeer the high Priest made atonement upon the horns of the golden Altar of Incense with the bloud of the sin-offering of Atonements; *Exod.* 30. 10. but all the rest of the yeer the Priests in general made atonement upon the golden Altar with sweet Incense only, without the bloud of any sacrifice of atonement.

And when the Lords anger was poured out upon the murmuring Israelites, *Moses* bid *Aaron take fire from the Altar, and put Incense thereon, and run quickly into the Congregation, to make atonement for them, and Aaron did so, and made atonement for them*, *Num.* 16. 46. *Chazkuni* on this place saith, *That the Incense caused death when it was not in the hand of the Priest, but it gave life when it was in the hand of the Priest: for the Priests were anointed and ordained for that service, and so was not* Korah *and his company, he was a chief Levite, but he was not a Priest, and therefore he might*

not

not burne incense; for it did properly belong to the Priests office to put incense (before Iehovah) in thy nostril (or in thine anger) Deut. 33. 10. so then, it is evident that *Aarons* incense did stay the plague as well as the blood of *Davids* burnt-offerings did; 2 *Sam.* 24. 5. and as well as the Paschal Lamb did; *Ex.* 12. 23. *He.* 11. 28.

From these typical resemblances we may learn, that Christ our Mediator did procure his fathers Atonement for all the Elect, by more acts of his mediatorial obedience then one, even by his priestly prayers, as well as by the blood of his oblation; in the daies of his flesh he did often perfume the nostrils of his Father with the sweet incense of his Priestly or mediatorial prayers; *Ioh.* 17. and himself expressed the efficacy of his mediatorial prayers for *Peters* atonement; saying thus to *Peter, thou wilt deny me thrice; but I have prayed for thee, that thy faith fail not.* Luke. 22. 32

4. The living *Scape-goat* made atonement for the whole church without shedding of any bloud, as well as the *Goat* that was slain for the peoples sin offering did by the bloud thereof: *Lev.* 16. 10. 21, 22. This living *Scape-goat* did typifie the escaping of Christ from death by the power of his divine nature; it signified also his ascending into heaven, that he might there present the worke of our atonement by his continual intercession; for none of Gods people have the full fruition of Gods atonement, till they come both body and soul into heaven it self: *Rom.* 8. 23.

From all the premises, I think I may well conclude, that your Author is in a great error, to ascribe the whole matter of a sinners righteousnes to Christs bloody sacrifice only: neither was his bloody sacrifice the only procuring cause of his Fathers atonement, but his priestly nature must concur thereto, he made his oblation by his divine nature as wel as by his human; & therfore that action was the Master-peice of his mediatorial obedience, as I have often declared.

Tradef. *My said Author doth labor to prove by another very likely argument, that the bloudy death of Christ in his humane nature is the only matter of a sinners righteousnes: for in* 1 Iohn 1. 7. *it is said that* the bloud of Jesus Christ his Son doth cleanse us from all sin. *Hence he doth frame this argument, if the bloud of Iesus Christ doth cleanse us from all sin, then it is a needless thing to ad any thing else to it as the matter of our righteousnes; for whatsoever*

ever doth cleanſe us from all ſin, muſt needs accompliſh our full righteouſneſs; &c.

Divine. Theſe words of the Apoſtle *John* muſt not be taken literally, but in a figurative ſenſe, 1. by the figure *Synecdoche* & ſecondly by the figure *Metynomia*; firſt *the bloud of Ieſus Chriſt doth cleanſe us from all ſin by the figure Synecdoche*; for the Apoſtle doth not ſay that his bloud alone without any thing elſe doth cleanſe us from all ſin (as your Author would have him ſpeak) but he names his bloud as a *Synecdoche* of his death, or as a *Synecdoche* of his mediatorial obedience which at laſt he ſealed with his bloud, when he made his ſoul a mediatorial ſacrifice; and uſually the holy ſcripture doth name one part of a thing for all the parts that are of the ſame kind; as we may ſee in the ten commandments, one principal head is named for all the branches that are of the ſame kind; yea ſometimes contrary things do ſuffer together; and in that caſe any one of thoſe actions may by the figure *Synecdoche* be named for the other; as for example, Chriſt dyed both as a malefactor and as a mediator at one and the ſame time; by the figure *Synecdoche* any one of theſe actions may be named for the other: and in this ſenſe the wooden croſs on which he ſuffered as a malefactor, & his ſtrips which were inflicted upon him as a malefactor, may by the figure *Synecdoche* be named for his active mediatorial obedience, becauſe at the ſelf ſame time he did not only obey as a patient ſufferer, but as an active mediator alſo: and in this very ſenſe his bloud which was ſhed paſſively, may be put by the figure *Synecdoche* for the ſeperation of his ſoul from his body which he did actuate by the power of his own God-head: and in this laſt ſenſe only *the bloud of Ieſus Chriſt doth cleanſe us from all ſin*, namely as it was ſhed in a mediatorial way, or in that ſenſe it was the procuring cauſe of the Fathers atonement which doth fully cleanſe us from all ſin.

The blood of Chriſt by the figure Synecdoche doth cleanſe us from all ſin.

2. His bloud is often named by the figure *Metynomia* as a viſible token of his death: but ſtill his death (I mean the ſeperation of his ſoul from his body) muſt be conſidered as it was his own active mediatorial death, or as it was his own mediatorial oblation, (all the Tyrants in the world could never have ſeperated his ſoul from his body till himſelf pleaſed to do it by his own active power) and in this ſenſe as his bloud was a *Metynomia* of his death, doth cleanſe us from all ſin: but ſtill it muſt be underſtood mediatorial, for the paſ-

passive action was not the formal cause of his oblation. But I wil yet a little further shew you the insufficiency of your argument by a like instance: *Isaiah* saith, *that by his stripes we are healed:* from hence I will draw this argument.

If the very stripes of Iesus Christ do heal us, then it is an needless thing to ad any thing else to them as the matter of our righteousnes; for whatsoever doth heal our souls, must needs accomplish all righteousnes.

But the stripes of Christ do heal us, *Is.* 53. 6. Therefore &c.

And from this consequence another consequence doth follow it close at the heels, namely this, if his stripes do heal us, then his death and oblation was needless.

The like argument may be drawn from the wooden cros whereon Christ suffered as a malefactor; *Paul* saith, that *Christ hath reconciled us to God by his cros: Eph.* 2. 16. therefore nothing else is the matter of our reconciliation but the wooden cros on which Christ was crucified.

He placeth the matter (I suppose he means the Form) of a sinners righteousnes in Christs passive obedience imputed to sinners as their obedience for their justification, if he had but placed it in the Fathers atonement, then he might better have framed his argument thus: if the Fathers atonement doth clense us from all sin, then it is a needless thing to ad any thing else to it as the formal cause of our righteousnes; for whatsoever doth clense us from all sin, must needs accomplish our full righteousnes. He might as wel attribute our justification to the resurrection of Christ as to his death, for the Apostle saith *that Christ dyed for our sins and rose again for our justification:* but the Apostle must not so be understood as if he applyed two distinct blessings unto this twofold action of Christ: but the Apostle must be understood thus, namely that Christ dyed and rose again as a mediator for the procuring of the pardon of our sins from his Father, which is a poor believing sinners justification: and in this sense only Christ dyed for our sins, and rose again for our justification: *Rom.* 4. 25. his death had not bin mediatorial, if he had not rose again by his own power; and so it became meritorious to procure his Fathers atonement and pardon, which is a sinners justification.

Tradef. *My former Author doth yet labor to prove by another ar-*

argument that Chriſts paſſive obedience is by Gods imputation made a ſinners righteouſneſs; by comparing our union with the firſt Adam *in his diſobedience, to our union with the ſecond* Adam *in his paſſive obedience.*

We are one (ſaith he) *with the firſt* Adam *by a natural union, and by that union we did all with him, and in him, diſobey Gods commandment in eating the forbidden fruit, and by reaſon of our natural union with him, God imputed his ſinful eating to all men, as if they had eaten it in their own perſons.*

Even ſo (ſaith he) *are we one with the Second* Adam *by a ſpiritual union compleated by our faith: and by vertue of that union, we did all with him, and in him, ſatisfie the juſtice of God in his paſſive obedience; for by reaſon of our ſpiritual union with him, God doth impute his paſſive obedience to all believers as their obedience:* ſee ch. 24. *and alſo the concluſion of his book.*

Our natural union with Adam muſt be diſtinguiſhed from union.

Divine. I grant that all mankind are one with Adam by a natural union, as proceeding from the ſame root and fountain of nature; but I fear your Author doth ſtretch our natural union with *Adam* unto a perſonal union (I mean he doth ſo by conſequence) to the end that he might make *Adams* perſonal action to be ours by imputation.

Eve was taken out of *Adams* ſide, and there was a natural union, and preſently after ſhe was married to *Adam*, and ſo there was a matrimonial union; but yet for all this, ſhe was not united as one perſon with *Adam*, they ſtill remained two diſtinct perſons, and therefore their perſonal actions muſt needs be diſtinguiſhed.

As for example, in the caſe of eating the forbidden fruit; *Eves* act in eating the forbidden fruit, was her own perſonal diſobedience; and *Adam* had not bin made a ſinner by it (if he had forborn eating) notwithſtanding his natural and matrimonial union with her: on the contrary, *Adams* act in eating the forbidden fruit was his own perſonal act of diſobedience, and *Eve* could not have bin corrupted thereby if ſhe had not diſobeyed in her own perſon, notwithſtanding her natural and matrimonial union with *Adam*: But as ſoon as both had eaten, both were under the curſe of the law by their own perſonall diſobedience; and according to the curſe of the law, they both became dead in corruption and ſin; and

thereby

thereby they procured not only a corrupt nature to themselves, but to all their posterity; and in this respect the Apostle doth compare the efficacy of Christs mediatorial obedience, to the efficacy of *Adams* disobedience; *Rom.* 5. 19.

Adams disobedience had this effect; that it procured a corrupt and sinful nature to himself and to all his posterity, which otherwise had continued righteous and sinless.

In like sort Christs mediatorial obedience had this effect, that it procured Gods Fatherly atonement and acceptance of all his posterity or seed that should be born of the same promise; *Gen.* 3. 15. for Christ is the father of all the elect, by procuring their new birth, or by procuring their acceptation in the adoption of sons: *By one man* (saith the Apostle) *sin entred into the World, and death by sin, and so death passed over all men, in whom all men have sinned:* that is saith the common doctrine of Imputation, in whose person all men have sinned, in eating the forbidden fruit (by imputation) as *Adam* did: this exposition I do not like; but the true meaning of the Apostle lies thus.

By one man sin entred into the world (namely by *Adams* sin of disobedience, in eating the forbidden fruit sin entered into the world) *and death by sin,* (namely that spiritual death in corruption and sin which fell upon *Adam* and his posterity for his sin in eating the forbidden fruit) *and so death* (namely the said spiritual death) *passed over all men*; *in whom all men have sinned*; that is to say, in whose loines all men have sinned (by receiving from his loines his corrupt nature, which is sin) not whose act of disobedience in eating the forbidden fruit, all men have sinned in eating the forbidden fruit, for then we must have bin united to *Adam* as one person with him; *but in whom*, or in whose loines, *all men have sinned*, for we drew a corrupt nature from *Adams* loines which is both sin in it self, and also it is the punishment of *Adams* sinful eating: and in this sense *David* doth acknowledge, that *he was conceived or warmed in sin*; *Ps.* 51. and *this sin and corruption dwelleth in us*; *Rom.* 7. 17.

I confess that the doctrine of spiritual union with Christ by faith is a most comfortable doctrine to all true believers, provided we do not corrupt the right meaning of it by the common doctrine of imputation, as many do, and as your Author doth in particular,

for in p. 47. he cals our ſpiritual union *our unity with Chriſt*, and in *pa.* 53. (he ſaith) *that we are made the ſons of God, by being one in unity with the ſon of God; by which unity alone* (ſaith he) *we are made the ſons of God:* and in other places he often cals our ſpiritual union *our unity with Chriſt.*

Our ſpiritual union with Chriſt muſt carefully be diſtinguiſhed and differenced from unity with Chriſt.

This phraſe I do not like, for though all believers are one myſtical body with Chriſt by faith, yet they are not one with him in the perſonal unity of both his natures: but your Author in effect doth affirm that all believers are one with Chriſt in the perſonal unity of both his natures; for he affirmeth, that a believing ſinner is made righteous in Gods ſight by the paſſive obedience of Chriſt, which (ſaith he) God doth impute to all believers as their righteouſnes: but it paſſeth my underſtanding to conceive how God in juſtice can impute the act of Chriſts mediatorial ſacrifice of atonement to us as our act, unleſs he do firſt make us one with Chriſt in the perſonal unity of both his natures, (which is a groſs abſurdity to affirm) for Chriſt did actuate his oblation by his eternal ſpirit; and how can the action of the eternal ſpirit be imputed to us as our act: I ſee not? neither can I ſee how any of the actions of Chriſt can be imputed to believers as their actions.

You may as well ſay that the actions of the head ought to be imputed to the hand, or to the foot, as their proper actions; as ſay the mediatorial actions of Chriſt are imputed to each ſeveral member of his myſtical body; I acknowledge that the actions which are done by the head, are done for the good and benefit of each ſeveral member of the body, by reaſon of their natural union with the head, as fully and as effectually as if every member could have done the very ſame actings of the head.

In like ſort our bleſſed Mediator (as he is the myſtical head of al believers in the covenant of grace) did take care to do all and every act of mediatorial obedience that might procure his Fathers atonement, for the good and benefit of every member of his myſtical body, as fully and effectually as if every member could have performed thoſe acts of mediatorial obedience themſelves: and in this ſenſe God doth impute the efficacy of al Chriſts mediatorial obedience to all believers as the only meritorious price for the procuring of his Fathers atonement for them: which atonement of the Father doth comprehend under it our full redemption and freedome from

ſin

sin which is a sinners full and perfect justification; and also it doth comprehend under it, Gods favourable accepting of believing sinners unto the adoption of Sons.

2. This also must be remembred as another sure foundation to the form of our spiritual union with Christ that the holy spirit doth not unite any soul to Christ, until it hath first wrought in that soul the grace of actual believing: *he that believeth not on the Son shall not see life*; *Iohn* 3. 18. 36. Christ doth first procure the spirit of his Father, and then he doth take hold on a poor soul by that spirit, and thereby he doth inable that soul to take hold on him again by faith, and so the union is made up; for as there can be no good marriage union made between man and woman but by mutual giving and taking each other, so in like sort there can be no true spiritual marriage union made between Christ and the souls of the elect, but by giving and taking each other: Christ doth first take hold of them by his spirit, and at the same time he doth inable them to believe, by which faith he doth inable them to take hold on him again, and then the union is made up: *Iohn* 15. 4, 5. so then, the only grace of the spirit whereby our union with Christ is formed and made compleat, is the grace of faith; Then, and not till then, a soul hath a true personal right and interest in the Fathers atonement, which doth comprehend under it our Redemption, Justification, and Adoption.

Our spiritual union with Christ is not compleat without faith.

3. This also must be remembred as another necessary consideration in the point of our spiritual union, namely that our union with the Mediator by faith doth bring us in a familiar way to be united to his Father as to our father; for we cannot come to the Father by any other way or meanes but by the Mediator; *Io.* 14. 6. for Christ as mediator, is Gods son by ordination; and in that respect he is often called Gods Son and Gods Servant, and so faithful servants are often called children and sons: and his service was meritorious to procure God atonement for our Adoption as well as for our Justification.

Adoption is never communicated to any by the Father untill we be spiritual united to the mediator by faith. And then by that union he doth bring us to be united to his Father as to our father: namely it doth bring us to receive the grace of adoption.

Therefore whensoever the Father doth actually adopt any to be his Children, he doth it by his spirit through the Mediator; and by that spirit he doth inable them to express their Child-like union, by crying unto him *Abba, Father*; *Rom.* 8. 15. and in this sort the Apostle *Iohn*. doth teach us to extend our union unto the

Father, saying, *hereby we knw that we dwell in him, because he hath given us of his spirit,* 1 *John* 4. 13. so then, as soon as ever a believing sinner is united to Christ by faith, he is at the same instant united to his Father also by the spirit of adoption: and thus we come in a familiar way to be united first to the Mediator, and then to his Father as to our father, which is the highest degree of happiness that ever any poor sinner can think on.

Tradel. *You make our union with the Father to begin first in the Mediator, but the Apostle* James *doth tell us, that the Father doth beget us of his own good will;* James 1.18. *Hence I infer that the Father doth unite us immediately to himself by Adoption, even from Eternity, for he that begets, and they that are begotten of him, are immediatly united.*

Divine The Father begets none (neither from eternity nor in time) without his mean; that is to say, without the Mediator, nor yet without the holy Spirit; and therefore in that respect the holy Spirit is called *the seed of God.* 1 *John* 3. 9.

Each person in Trinity is our father in the act of our spiritual generation

Hence I infer, that all the persons in Trinity may be truely called our Father in the act of our spiritual generation, though in a differing manner.

1. God the Father is our Father efficiently, and in that sense the Apostle *Iames* saith, *that of his own good will he begat us by the Word of truth*; his meaning is, that the Fathers good will and pleasure was the only efficient cause of our adoption, by ordaining the word of truth as the effectual instrument thereof.

2. The mediator is our Father in the act of our spiritual generation, because he is the meritorious procuring cause of our new birth; and in this respect he is called our *everlasting Father*: *Isa.* 9. 6. because he did from everlasting covenant with his Father to make his soul a mediatorial sacrifice of atonement for the procuring of his Fathers atonement to all the elect, not only for the pardon of their sins, but also for their favorable acceptation; that is to say, for their receiving into the favour of children by adoption; and in this sense Christ is called our *everlasting Father*: namely because he was ordained by the Father to be the procuring cause of our adoption.

The Father from eternity propounded the conditions of his good wil and pleasure to the mediator to this effect: *if thou wilt*

become

become the seed of the woman, and if thou wilt break the divels head-plot by giving thy soul a sacrifice for sin, then (I will reward thee for it) I will prolong thy dayes and thou shalt see thy seed, Isa. 53. 10. *Ps.* 22. 30. *Ps.* 45. 16. *Ps.* 89. 4. In all these places the elect are called the seed or the children of Christ the mediator, namely because God gave them to Christ; *Heb.* 2. 13. or elected them unto the adoption of sons in and through the mediator: for he ordained Christ to be the Meritorious procuring cause of their Adoption, *Ep.* 1. 4, 5.

Christ submits to these conditions and saith, *Sacrifice and offering thou wouldst not have, but a body hast thou prepared me: then said I, lo I come to do thy will O God; by the doing of which will we are sanctified* (or freed from sin, and so made fit to be the children of God) *by the offering of the body of Iesus Christ once for all, Heb.* 10. *Ps.* 40. Hence it is evident that Christ is our Father, because by his sacrifice of atonement he hath procured his Fathers atonement for our Redemption, Justification, and Adoption; and therefore *Moses* makes this interrogation, *is not he thy Father that hath bought thee? Deu.* 32. 6. *Isa.* 64. 8.

3. The holy Spirit is our Father also in the first act of our spiritual generation, because he is the principal instrumental cause of our new birth, and therefore he may well be called our Father; for if *Paul* might truly call himself a Father of souls, because he was a sub-ordinate instrument in their new birth; 1 *Cor.* 4. 15. Then much more may the holy spirit be called our Father, because he is the principal instrumental cause of our new birth: and in this respect our new birth is attributed to *water and the spirit; John* 3. 5. 6. 8. that is to say, to the *word and spirit.*

Hence also we may see the reason why our Saviour taught us to pray (not to any one person in the Trinity severally, but) to all the Trinity jointly under the name *Father*, saying *when ye pray say, O our Father which art in heaven. Mat.* 6. 9.

2. Hence we may learn that none can make an effectual prayer except he pray to all the Trinity; namely to the Father through the Mediator, by the holy Ghost; to pray to any one person alone is idolatry: and thus each person in Trinity is our Father, and therefore all the Trinity must have a hand in our regeneration or adoption.

3. Hence we may also see the reason why the Father doth not

unite

unite a soul to himself immediately by his spirit in the first act of our new birth; namely, because he begets not by himself alone, but by and through his means, that is to say by and through the mediator: *Eph.* 2. 18. *We cannot come unto God any other way but through the mediator; John* 14. 6. *He doth bring us unto God, Heb.* 2. 10. *none else can be saved but those that come unto God by him*; *Heb.* 7. 25. Therefore Christ the mediator is the only meritorious procuring cause of Gods favourable acceptation, receiving us into the favor of sons.

The point of adoption explained in six heades.

And now for brevity sake I will explain the point of Adoption in six Heades.

1. The subject matter of Gods Adoption, *is reconciled sinners*, *Eph.* 2. 16. 18. 2 *Cor.* 5. 18, 19. *Rom.* 5. 10. *Col.* 1. 20.

2. The meritorious procuring cause of our adoption, is *Christs mediatorial sacrifice of Atonement*: for by his sacrifice of atonement he hath procured his Fathers atonement, which doth comprehend under it, not only Gods pardoning mercy for our justification, but his Fatherly acceptance, by which he doth rective sinners unto the adoption of sons, *Gal.* 4. 4, 5. *Heb.* 2. 10. together with all the other places above cited.

(But your Author denies this, and saith in chap. 19. That adoption doth neither depend upon, nor flow from the death of Christ; but from his personall property of being the Son of God: this assertion doth directly cross the very scope of that scripture, in *Gal.* 4. 5. which makes the death of Christ to be the mediatorial procuring cause of the fathers adoption, yea Christ is the mediatorial procuring cause and way of conveyance of every spiritual blessing that the Father bestows upon us. *Eph.* 1. 3.)

3. The formal cause of our adoption, must needs proceed from the Fathers merciful Atonement in receiving sinners into favour, this is the second part of Gods atonement (but your Author in chap. 9. doth greatly blame another learned man, for the dividing the Fathers atonement into Iustification and adoption: he might as well blame our Saviour for dividing the whole law into two great commandments, as blame him for that division; and I think I have already sufficiently justified that division, and yet once more I will do it by and by, in opening the Fathers atonement)

4. The instrumentall means whereby we receive adoption from

from the Father, *is faith in and through the mediator*; and under this instrument of faith, I do comprehend both the word and the spirit; *for we cannot be born a new from the death of sin to the life of faith*, but by water and the spirit, that is to say, by the word and spirit; *Ioh.* 3. 5, 6. 8. *Ioh.* 1. 12. *Iam.* 1. 18. *Gal.* 3. 26. *Ioh.* 11. 25, 26.

5. The efficient cause of all former causes, *is the free grace of God in himself*; *Eph.* 1. 5. It was his free grace to ordain a mediator to procure our atonement and adoption, and it is his free grace to elect a certain number of the fallen Sons of *Adam* to adoption in and through the mediator, as the only way by whom believing sinners must have access to the Father; *Eph.* 2. 18. *Ioh.* 14. 6. and also it was the free grace of God to ordain the holy spirit to proceed from the Father and the Son, to work the grace of faith in all the Elect, whereby they might receive the fathers adoption in and through the mediator; for the holy spirit doth proceed from the Father efficiently, and from the mediator as the procuring cause of it, and therefore the Father doth send the comforter in Christs name; *Ioh.* 14. 26. and of it *Ioh.* 15. 26. the son doth send the comforter from the father as the procuring cause; and thus all the works, both of the son of us, and of the holy Ghost in us, do proceed efficiently from the free grace of God the Father; *Eph.* 1. 15.

6. The end of all these causes and effects, is *the glory of Gods free grace in our adoption and salvation.*

The Fathers Atonement described, comprehended under its Justification, and Adoption.

These two parts of the Fathers atonement or reconciliation are evident by the effects which all the sacrifices of Atonement under the law did procure to poor believing sinners (for all sacrifices of atonement under the law did typifie Christs sacrifice of atonement) and they procured the fathers atonement, which hath a three fold effect towards poor believing sinners.

1. All sacrifices of Atonement in generall were ordained to procure a savor of rest unto *Iehovah*, namely to procure a Savor of rest to God the father.

2. The sin offerings (which were sacrifices of atonement) were ordained

ordained by God to procure Gods mercifull pardon and forgiveness to poor believing sinners, by which means only sinners are made sinless; that is to say, just and righteous in Gods sight.

3. The burnt offerings (which also were sacrifices of Atonement) were ordained by God to procure his favorable acceptation towards poor believing sinners, by receiving them into special favour as adopted sons.

God doth not rest neither in Sabbath sacrifices nor Temple, but as they are typical Signes of his resting in the Mediator.

I will begin with the first principall effect of the mediators sacrifice of atonement in procuring the Fathers atonement; and that is, *Gods rest and sweet content in the mediator, and in his mediatoriall sacrifice*; nothing in the whole world can be found wherein God can be said to rest, untill he did first rest in the mediator, and in his mediatoriall sacrifice: God cannot be said to rest neither in the creation, nor in the first seventh day after the creation, untill he found rest in the mediator; in all things *the mediator must have the preheminence*; Col. 1. 17, 18, 19. in the sixt day of the creation, as soon as God had made man and woman after his own image, *God saw every thing that he had made, and lo it was very good*: *Gen.* 1. 31. but presently after Satan by his subtil head-plot did draw them both into the sin of disobedient eating, whereby they became dead in corrupt and sinfull qualities, and so the glory of all Gods creation was spoiled; and then God was displeased, grieved, and burthened with their sin, & the evil consequence of it: (for al sin is a grievous burden to God; *Amos* 2.13. *Es.* 1.14. *Col.* 2.23.) And in this regard God could not rest neither in the works of the creation, nor in the first seventh day, until of his great mercy he had manifested his secret counsell from eternity, which was to perfect his creation by the mediator: and for the effecting of this thing to *Adam*, God was pleased to convince *Adam* of his sin, and thereby made him see his miserable lost condition; and then he was pleased to promise unto him that *the seed of the woman should break the devils head plot*: & he did also teach him the manner how the seed of the woman should break the devils head-plot; namly by teaching him how to offer a Lamb in sacrifice, as a type of that sacrifice of Atonement which Christ the Lamb of God should one day make in the fullnes of time (for he was typically slain from the beginning of the world; *Rev.* 13. 8.)

All this was done upon the sixt day, and then God rested the seventh

seventh day from all his works, because in the evening of the sixt day, he had declared the Mediator by whom he did finish the creation: namely by a price of redemption, which was performed by his mediatorial sacrifice of atonement: this was the only true reason of *Gods* rest in the first seventh day after the Creation.

2. This also was the only true reason why God commanded *Adam* and his posterity to rest every seventh day from all their bodyly labours, namely first, that it might be a typical sign to them of their resting, and of *Gods* resting in Christ; and secondly that it might be spent as a sanctified time of rest in the meditation of their redemption by Christ.

And according to this Tenor the Hebrew doctors have a true and a common saying *that God rested not until he made his Son heir of all*: this (and not the visible works of creation barely considered) was the true reason why God kept the first Sabbath that ever was as a day of rest, namely because it was the first day wherein God rested from all his works which he had created, perfected, and established by the Mediator; *Gen.* 2. 3. for the visible creation did not continue perfect one whole day in *Adams* innocency, as I have explained the matter more at large in my treatise upon the sanctified use of the Sabbath.

3. This also was the only true reason why all sacrifices of atonement were ordained to procure a savor of rest unto *Jehovah*.

1. The burnt offerings they were ordained to procure a savor of rest unto *Jehovah*; *Exo.* 22. 18. 25. 41. *Lev.* 1. 9. *Num.* 28. 6. 8.

2. The sin offerings were ordained to procure a savor of rest unto *Jehovah*; *Lev.* 4. 31. Yea all offerings in general were ordained to procure a savor of rest unto *Iehovah*; *Lev.* 17. 6. *Num.* 15. 3. but the seventy translate it a sweet savor of rest; which phrase the Apostle *Paul* doth follow, saying, *Christ hath given himself for us an offering and a sacrifice to God, for a smell of sweet savor. Ep.* 5. 2. But the smel of flesh and fat that is broyled in the fire is not a very sweet savor in the nostrils of man: therefore we must not conceive that the sweetness of Christs sacrifice doth ly in his passive sufferings but in his mediatorial obedience, when he did by his own power actually give up his soul to God as a mediatorial sacrifice, by the joint concurrence of both his natures: this mediatorial act of his did make his death to be the most sweet mediatorial

sacrifice that ever God could desire, or that the mediator could perform, for the procuring of Gods rest and sweet content: (the phrase of sweet smel is borrowed from men who use to be delighted with sweet savors; *Isa.* 3. 24. *Cant.* 1. 2.) and in this respect as soon as ever the Father had installed the Mediator into his office, he declared his sweet rest and content in the Mediator, saying *this is my well beloved Son in whom I delight*; *Mat* 3. 17. on the contrary, when God rejecteth a people for their sins he saith, *I will not smel the smel of your sacrifices of rest*: *Lev.* 26. 31.

4. From hence also we may see the true reason why the tabernacle and Temple (which did typifie the humane nature of Christ) were called Gods rest, *Psa.* 132. 8. 14. 2 *Chr.* 6. 41. not because he needed a house of stone to rest in, for both *Esay* and *Steven* do tel us there is no house that any man can build with stone or wood that can properly be called the place of Gods rest; *Isa.* 66. 1. *Act.* 7. 49. but they were only called Gods rest typically, namely to typifie Gods rest in the Mediator: In him God delighteth to dwell for ever, for he is the only procuring cause of his atonement to poor believing sinners; which atonement of his hath a double effect, namely forgiveness of sins, and receiving into favour.

The first effect of the Fathers atonement thus procured by Christs mediatorial sacrifice towards poor believing sinners is his mercyful pardon and forgiveness.

This was typified and promised to all sacrifices of atonement under the Law, first, it was typified and promised to the *sin offerings*: they were ordained to procure Gods mercyful pardon and forgiveness to the owners; *Lev.* 4. 20. 26. 31. 35. Secondly the *burnt offerings*; and thirdly the *Trespass offerings* were ordained to procure Gods mercyful pardon and forgiveness to poor believing sinners: *Lev.* 5. 10. 13. 16. 18. *Lev.* 6. 7. *Lev.* 19. 22. *Num.* 15. 25, 26. and See *Ainsw. in Ps.* 25. 11.

2. The true nature and extent of Gods mercyful forgiveness is of weighty consideration, for it is of a differing nature from legal forgiveness: for legal forgiveness doth no more but barely acquit a man of his fault and so leaves him: but Gods forgiveness is alwaies mixed with his Fatherly love and pitty; as I have opened the nature of it in *Ps.* 25. 18. so that Gods forgiveness doth comprehend under it his receiving of poor believing sinners into special grace

grace and favor: and in this sense *Moses* pray'd thus to the Father, *Pardon our iniquity and our sin, and take us for thine inheritance*: *Exod.* 34. 9. If God did no more but acquit a sinner of the fault, and so leave him, it could not make a man blessed; but Gods forgiveness doth make a man blessed, *Ps.* 32. 1. therefore his forgiveness is not only a bare acquittance of the fault, but it doth also comprehend under it his receiving of sinners into favor; and yet I do also grant that his receiving of sinners into favor, must be distinguished as another part of Gods atonement, for clearer light sake, into the full nature of his atonement.

Thirdly, This also must be remembred, that no other person in Trinity doth forgive sins formally but God the Father only, *Mark* 2. 7. *Col.* 2, 13. he of his free grace did ordain the Mediator as the meritorious procuring cause of his forgiveness; and therefore it is said that *he doth forgive us all our sins for Christs sake*, *Eph.* 4. 32. sometimes Christ is said to forgive sins; *Col.* 3. 13. but still we must understand his forgiveness to be in a mediatorial way, and not formally.

And according to Gods promise in the new Covenant, his forgiveness is of that nature, that it doth make a sinner perfectly just or righteous; for the promise runs thus, *I will be merciful to their unrighteousness*: *Heb.* 8. 12. that is to say, I will make them perfectly righteous by my merciful pardon and forgiveness.

The second effect of the fathers atonement procured by the Mediators sacrifice of atonement (as it was typified and promised in the law to their sacrifices of atonement) is Gods favorable acceptation in receiving poor sinners into special favor: First God ordained *Burnt offerings*, that poor believing sinners might find favorable acceptance into his presence; *Lev.* 1 4. Secondly, He ordained *the sheaf of first fruits* to be waved or offered before him for his favorable acceptation of the whole Church of Israel; *Lev.* 23. 11. and in this respect they are styled, *his first fruits, and his first born*: *Rom.* 11. 6. *Heb.* 12. 23. *Iam.* 1. 18. *Ier.* 14. 4. *Ier.* 2. 3. Thirdly the *High Preist* (who was a type of the Mediator) did often present himself before *Iehovah* with his *Golden Plate* upon his *fore-head*, whereon was *Holyness to Iehovah*: and this appearing of his before *Iehovah* was to procure his favourable acceptation of the whole Church of Israel; *Exo.* 28. 38.

The Hebrew *Ratson*, which signifieth Gods favorable or graci-

ous acceptation, is derived from a word signifying *Accept*, as the Apostle in *He.*12.6. doth expound *Pr.*3.12. and as *Mat.*12 18. doth expound *Isa.*42.1. *in whom he is well pleased or delighted*; See *Ainsw. in Psa.*5.13. and so in him God is well pleased with all believing sinners receiving them into the favor of Sons by adoption.

Fourthly, The godly did alwaies understand the Fathers atonement to comprehend under it his gracious favor to poor believing sinners, and therefore *Araunah* said to *David* when he went to offer a burnt offering, *the Lord thy God accept thee*, 1 *Sam.* 22.23. he knew well enough that burnt offerings were ordained not only to pacifie Gods anger by an acquittance of bare forgiveness, but also to procure his gracious acceptance of poor believing sinners; and therefore somtimes God did visibly manifest his gracious acceptance of poor believing sinners, when he did burn their offerings into ashes, by sending a fire from heaven to consume them into ashes; *Ps.* 20.4. 1 *King.*18.38. *Lev.*9.24. and in this sense *Manoahs* wife doth interpret that miraculous fire that consumed their offering to signifie, she said thus to her husband, *If the Lord would kill us, he would not have accepted a burnt offering at our hands*; *Judg.*13.20. 23. she knew that God accepted them into favor, because he sent a fire from heaven to burn their sacrifice.

God doth not accept of unbelieving sinners, because they want faith in the Mediator, but assoon as poor sinners is in the Mediator by faith, God doth smell a savor of rest in the Mediators sacrifice of Atonement, and so receives them into special favor; and therefore when the Lord did promise to accept his true Israel, he telleth them that *they must be presented to him with their savor of rest in the height of his holy Mountain*, Ezek. 20.40,41.

In like sort the Lord did promise to the flocks of *Kedar* and *Nebaioh*, that *they should come with acceptance upon his Altar* (that is, with acceptance in Christ) *and then I will glorifie the house of my glory*: *Is.*60.7. alluding hereby to his glorious consecrating of *Moses* Tabernacle, and *Solomons* Temple; then God did glorifie the house of his glory, because he did then burn their sacrifices with fire from heaven, declaring thereby his gracious acceptance, *Exod*, 40. 34. 1 *Kin.*8.10. *Lev.*9.23,24. *see also Is.*56.7. 1 *Pet.*2.5. *Act.*10.35.

Fiftly, The new Testament doth also explain Gods favorable acceptation thus, *God hath made us accepted in his beloved*, *Eph.* 1.6. that is to say, God hath ordained the Mediator to be the procuring

curing cauſe of our acceptance: and *through him we have acceſs by one ſpirit unto the Father, Eph.*1.18. that is to ſay, through Chriſt we have acceſs with acceptance unto the Father, *Rom.* 5. 2. and the Apoſtle *Peter* ſaith thus, *Ye are built up a ſpiritual houſe, a holy Prieſthood, to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt:* 1 *Pet.* 2.5. *Mal.*3.3,4. Hence it is evident, that nothing elſe but Chriſt, and faith in Chriſt the Mediator, can make us acceptable to God; not *the blood of Goats and Buls upon a thouſand Mountains. Pſ.*50. In like ſort when *Paul* had received that liberal bleſſing from the *Philippians*, he doth call it *a ſweet ſmelling ſavor, a ſacrifice acceptable and well pleaſing unto God, Phil.*4.18. he tells them that their gift to him was acceptable to God, becauſe it was ſent to *Paul* in and for the Name of Chriſt; this is the only true reaſon why the Apoſtle doth call it a ſweet ſmelling favor, and a ſacrifice acceptable and well pleaſing to God: and this was the true reaſon alſo why God accepted of *Job*'s perſon and prayer for his three friends that had provoked Gods anger by their deceitful and erroneous diſputations; namely, becauſe he preſented God with a burnt offering for them, that is to ſay, becauſe he did by faith preſent God with Chriſts mediatoriall ſacrifice of Atonement, typified by his burnt-offerings; *Iob* 42. 8, 9.

And becauſe Gods people are apt to loſe the ſenſe of Gods love by their ſinful abberrations, they muſt often go unto God by prayer, & intreat him to *turn his face*, that is to ſay, to receive them again into his wonted favour, *Pſ.* 69. 16. *Pſ.* 25. 16. *Pſ.* 67. 1. *Num.* 6. 26.

But on the contrary, when God doth reject the perſons of unbelieving and unrepentant ſinners; he ſaith to them thus, *Your burnt offerings are not to favorable acceptation; Ier.*6.20. *When they faſt I will not hear their cry; when they offer burnt offerings and oblations, I will not accept them to favor; but will conſume them by the ſword, by the famine, and by the peſtilence: Ier.*14. 20. 10. *Am.*5.22.

And becauſe poor believing ſinners do through corruption of nature and Sathans temptations fall daily into ſin, therefore God was pleaſed in great mercy to teach them how they might renew the aſſurance of theſe mercies to their ſouls, either by preſenting the Lord with ſacrifices of atonement as oft as their peace was broken, or elſe by preſenting the Lord daily with renewed repentance and faith of dependance, or elſe by daily coming to the Lords Table there to behold Chriſts mediatorial ſacrifice of Atonement as the procuring

procuring cause of Gods Atonement for the better assuring of their justification and Adoption; and whereas I have often times in this treatise made Gods Atonement to comprehend under it our redemption from sin as wel as our justification and Adoption; I would have you to take notice that I do not mean that Gods atonement doth contain under it redemption as another distinct point differing from justification: but I make our redemption and freedome from sin by the Fathers Atonement to be all one with our justification from sin.

The Fathers Atonement or reconciliation is the top mercy of all mercyes that makes a poor sinner happy.

But the truth is, a sinners Atonement must be considered as it is the work of all the Trinity.

1. The Father must be considered both as the efficient and as the formal cause of a sinners Atonement.

2. The mediator must be considered as the only meritorious procuring cause of the Fathers Atonement Rom. 5. 10.

3. The holy Ghost must be considered as the principall instrumentall cause of the Fathers Atonement, by working in sinners the grace of faith by which sinners are inabled to apprehend and receive the fathers Atonement, for their ful redemption, Iustification and Adoption; which spirituall blessings they do receive into their soulsas soon as ever they do beleive in Christ,

But this work of the holy Ghost is diversly called or named in Scripture; sometimes it is called *effectuall vocation*, sometimes it is called *Regeneration*, or *our new birth*, sometimes *our first Resurrection*, namely from the death of sin, to the life of grace; sometimes it is called *our Repentance* or *Conversion*, sometimes *Beleiving*; sometimes *our union with Christ*: but no sinner can be united to Christ until he be turned from sin and drawn to Christ by faith, so then faith is the only grace of our union with Christ,

Or thus, The Father must be considered as the efficient cause, the Son as the mediatoriall procuring cause, and the Holy Ghost as the principal instrumentall cause of all spirituall blessings that poor believing sinners do enjoy, *Eph.* 1. 3.

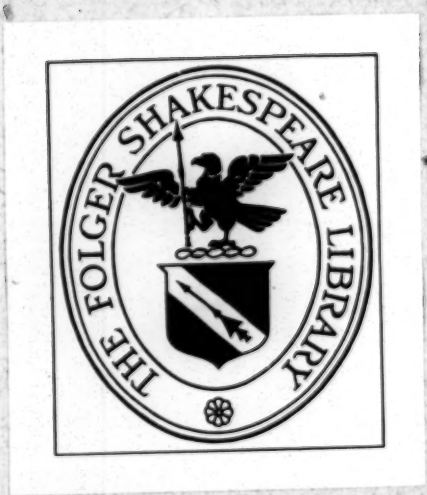
To conclude, if thou hast gotten any spiritual blessing by any thing that I have said in this treatise, let God have all the glory: *Amen.*

FINIS

F195005

P4312

-1



19328